THE PLAINE MANS Path-way to Heauen.

Wherein euery man may clearly ſee, whether he ſhall be ſaued or damned.

Set forth Dialogue wiſe, for the better vnderſtanding of the ſimple.

By *Arthur Dent*, Preacher of the word of God at *South-Shoobery* in *Eſſex*.

Zephaniah. Chap. 3. verſ. 5.

Euery morning the Lord bringeth his iudgement to light, he faileth not: but the wicked will not learne to be aſhamed.

LONDON

Imprinted for Robert Dexter, and are to be ſold at the ſigne of the Brazen Serpent in Powles Church-yard. 1601.

The Contents of this Dialogue.

Firſt, it ſheweth mans miſery in nature, with the meanes of recouery.

Secondly, it ſharply inueigheth againſt the iniqyitie of the time, and common corruptions of the world.

Thirdly, it ſheweth the markes of the children of God, and of the reprobates, with the apparant ſignes of ſaluation, and damnation.

Fourthly, it declareth how heard a thing is is to enter into life: and how fewe ſhall enter.

Fifthly, it laieth open the ignorance of the worlde, with the obiections of the ſame.

Laſt of all, it publiſheth and proclaimeth the ſweet promiſes of the Goſpel, with the abundant mercy of God, to all that repent, beleeue, and truly turne vnto him.

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TO THE RIGHT WORſhipfull M. Doctor *Cæſar*: one of *the Maiſters of the Requeſts, Iudge of the Admiraltie, and Maiſter of S.* Katherines: A. D. *wiſheth all good things in Chriſt Ieſus.*

HAuing finiſhed (Right Worſhipfull) & made readie for the preſſe, this little Dialogue: I bethought mee (ſith the common manner of all that write anye Bookes in this age, is to dedicate the ſame to one or other of great place) to whom I might dedicate theſe my poore labours. At laſt I did reſolue with my ſelfe, none to be more fit then your worſhip: both in regard of ſome alliance: as alſo becauſe of thoſe manifolde good parts, wherwith the Almightie hath endued you. Hauing therefore none other thing to preſent your Worſhip withall,

in token of a thankfull hart for your curteſies ſhewed towards me: behold I do here ſend vnto you this ſecond fruite of my labours now publiſhed. Moſt humbly beſeeching you to take it in good woorth: not weighing the valew of the thing which is of no valew, but the ſimple & good minde & meaning of the giuer. (This worke doth ſharply reproue and euict the world of ſinne, and therefore is like to find many deadly enimies, which with hatred wil moſt egerly purſue it vnto death. *Zoilus* alſo and his fellowes, I knowe will bitterly carpe at it. Therefore it flieth vnto your Worſhip for protection: and humbly deſireth to take Sanctuary vnder your winges. Wherfore I humbly intreat you to take vpon you the patronage, and defence of it: that by your means it may be deliuered both frō the calumnious obloquies of euill diſpoſed perſons; and alſo from the worlds malignitie, ſo as it may take no iniury. And concerning this litle volume, the ſumme of the matter of it, you ſhall finde in the Epiſtle to the Reader.

As

As concerning the manner, heere is no great matter of learning, wit, art, eloquence, or ingenious inuention: (for I haue heerein, ſpecially reſpected the ignorant, and vulgar ſort, whoſe edification I doo chiefly aime at) yet ſomewhat there is which may concerne the learned, and giue them ſome contentment. Whatſoeuer it be, I leaue it with your Worſhip, beſeeching you to giue it entertainment. And ſo I do moſt humbly take my leaue: commending both your ſelfe, your good wife, and your whole family, to the merciful protection of the euerliuing God. From *South-ſhoobery* in *Eſſex*. April. 10. Anno. Domi. 1601.

Your Worſhips to commaund
in the Lord.

A. D.

THE EPISTLE to the Reader.

Gentle Reader, seeing my little Sermon of Repentance, some fewe yeares since published, hath bene so wel accepted of: I haue for thy further good, published this Dialogue, being the second fruite of my labour: wishing to it, the like successe. That God thereby may haue the glory: & thou who art the reader comfort. I haue in one part of this Dialogue, produced some of the ancient writers, & some of the wise Heathen also, to testifie vpō their oath in their own language, and to bear witnesse of the vglines of some vices, which we in this age make light of: which I wish may not be offensiue to any. In other parts of this worke, I do in a maner relinquish them. But in this case I haue in my weake iudgement, thought them to be of some good vse: to shew forth thus much; that if we doo not in time repent, forsake our sinnes, and seeke after God; both the auncient Christian Fathers (whose eyes sawe not that we see, nor their eares heard that we heare) yea the very Heathen

also

alſo ſhall riſe vp in iudgement againſt vs. Let none therefore ſtumble at it. But if any do, let them remember I am in a Dialogue, not in a Sermon. I write to all of all ſorts: I ſpeake not to ſome fewe of one ſort. But that which is done heerein, is not much more then that of the Apoſtle. As ſome of your owne Poets haue ſaid. Act. 17. *Which is warrantable. One thing deare Chriſtian I pray thee let me beg of thee: to wit, that thou wouldeſt not reade two or three leaues of this booke, and ſo caſt it from thee: but that thou wouldeſt reade it throughout euen to the end. For I do aſſure thee, if there be any thing in it worth the reading, it is beſtowed in the latter part thereof, and moſt of all towards the concluſion. Be not diſcouraged therfore at the harſhneſſe of the beginning, but looke for ſmoother matter in the middeſt: and moſt ſmooth in the percloſe & wind vp of all. For this Dialogue hath in it, not the nature of a tragedie, which is begunne with ioy, and ended with ſorrow: but of a comedie, which is begunne with ſorrow, and ended with ioy. This booke medleth not at all with any controuerſies in the Church, or any thing in the ſtate Eccleſiaſticall, but onely entreth into a controuerſie with Sathan and ſinne. It is contriued into ſixe principall heads. Firſt it ſheweth mans miſery in nature, with the meanes of recouery. Secondly, it ſharpely inueigheth againſt the iniquitie of the time, and commō corruptions of the world. Thirdly,*

ly, it ſheweth the markes of the children of God, and of the reprobates: together with the apparant ſignes of ſaluation, and damnation. Fourthly, it declareth how heard a thing it is to enter into life: and how fewe ſhall enter. Fiftly, it laieth open the ignorance of the world, with the obiections of the ſame. Laſt of all, it publiſheth and proclaimeth, the ſweete promiſes of the Goſpell, with the abundant mercy of God, to all that repent, beleeue, and truly turne vnto him. The Authour of all bleſſing, giue a bleſſing vnto it. The God of peace which brought againe from the dead our Lord Ieſus, the great ſhepheard of the ſheepe, through the bloud of the euerlaſting couenant, make vs perfect in all good workes: ſanctifie vs throughout: amend all our imperfections: and keepe vs blameleſſe vntill the day of his moſt glorious appearing. Amen. Amen.

Thine in the Lord.

A. D.

The plaine mans path-way to Heauen.

Interlocutors.

Theologus, *a Diuine.*
Philagathus, *an honeſt man.*
Aſunetus, *an ignorant man.*
Antilegon, *a cauiller.*

Philagathus.

Ell mette good Maiſter *Theologus.*

Theolo. What mine olde friend Philagathus? I am very glad to ſée you in good health.

Phila. Are you walking ſir heere all alone in this pleaſant meadow?

Theol. Yea: for I take ſome pleaſure at this

time of the yeare to walke abroad in the fields for my recreation, both to take the fresh ayre, and to heare the sweete singing of birds.

Phila. Indeed sir it it is very comfortable, especially now in this pleasant moneth of May: and thankes be to God, hitherto wee haue had a very forward spring, and as kindly a season as came this seuen yeare.

Theol. God doth abound towards vs in mercies. Oh that we could abound towards him in thanksgiuing.

Phila. I pray you sir what a Clocke hold you it?

Theol. I take it to be a litle past one, for I came but euen now from dinner.

Phila. But behold yonder commeth two men towards vs, what be they I pray you?

Theol. They be a couple of neighbours of the next Parish, the one of them is called Asunetus, who in very deed is a very ignorant man in Gods matters: and the other is called Antilegon, a notable Atheist, and cauiller against all goodnesse.

Phila. If they be such, it were good for vs to take some occasion to speake of matters of Religion: It may be we shall do them some good.

Theol. You haue made a good motion, I like it well: If therefore you will minister

some

some matter, and moue some questions, I will bee readie to answere in the best sort I can.

Phila. But stay sir, loe heere they come vpon vs.

Theol. Welcome neighbours, welcome. How do you Asunetus, and you Antilegon?

Asnne. Well God be thanked, and wee are glad to see your maistership in good health.

Theol. What make both you heere at this time of the day? There is some occasion I am sure draweth you this way.

Asune. Indeed sir we haue some litle businesse: for we came to talke with one of your Parish about a Cowe wee should buy of him.

Theol. Hath my neighbour a Cow to sell?

Antilegon. Wee are told he hath a very good one to sell: but I am afraid at this time of the yeare wee shall finde deare ware of her.

Theol. How deare? What do you thinke a very good Cow may be worth?

Antile. A good Cowe indeed at this time of the yeare, is worth very neare three pound, which is a great price.

Theol. It is a great price indeed.

Phila. I pray you M. *Theologus*, leaue off this talking of kine, and worldly matters, and let vs enter into some speech of matters of Religion, whereby we may doo good, and take good one of an other.

Theol. You say well, but it may be these mens businesse requireth haste, so as they cannot stay.

Asune. No sir, we are in no great haste, wee can stay two or three houres, for the dayes are long: if we dispatch our businesse by night, it will serue our turne well enough.

Theol. Then if it please you to walke to yonder Make Tree, there is a goodly Arbour, and handsome seates, where we may all sit in the shadowe, and conferre of heauenly matters.

Asune. With a good will sir.

Phila. Come then, let vs goe.

Asune. This is a goodly Arbour indeed, and here be handsome seates.

Theol. Sit you all downe I pray you. Now friend Philagathus, if you haue any questions to moue of matters of Religion, we are all readie to heare you.

Phila. It may be these men are somewhat ignorant of the very principles of Religion, and therefore I thinke it not amisse to begin there, and so to make way for further matter.

Theol.

Theol. I pray you do so then.

Phila. First then I demaund of you, in what state all men are borne by nature?

Theol. In the state of condemnation, as appeareth, Ephe. 2. 3. We are by nature the children of wrath as well as others. And againe it is written, Behold I was borne in iniquitie, and in sinne hath my mother conceaued me. *Psal.* 51. 5.

Phila. Is it euery mans case? are not Dukes and Nobles, Lords and Ladies, and the great Potentates of the earth exempted from it?

Theol. No surely. It is the common case of all, both high and lowe, rich and poore, as it is written: What is man that he should be clean, and he that is born of a woman, that he should be iust? *Iob.* 15. 14.

Philaga. From whence commeth it, that all men are borne in so woefull a case?

Theol. From the fall of Adam: who thereby hath not onely wrapt himselfe, but all his posteritie, in extreame and vnspeakable miserie: as the Apostle saith, By one mans disobedience, many were made sinners: and by the offence of one, the fault came on all men to condemnation. *Rom.* 5. 18. 19.

Philaga. What reason is there that we all should thus be punished for an other mans offence?

Theol. Because we were then all in him, and are now all of him: that is, we are so discended out of his loynes, that of him we haue not onely receiued our naturall and corrupt bodies, but also by propagation haue inherited his soule corruptions, as it were by hereditary right.

Phila. But for as much as some haue dreamed that *Adam* by his fall hurt himselfe onely, and not his posteritie, and that wee haue his corruption deriued vnto vs by imitation, and not by propagation. Therfore I pray you shew this more plainely.

Theol. Euen as great personages by committing of treason, do not only hurt themselues, but also staine their blood, and disgrace their posteritie: for the children of such Nobles are disinherited, whose blood is attainted, till they bee restored againe by act of Parliament. Euen so our blood being attainted by Adams transgression, we can inherit nothing of right till we be restored by Christ.

Phila. Doth this hereditary infection and contagion, ouerspread our whole nature?

Theol. Yes truly, it is vniuersall, extending it self throughout the whole man, both soule, and body, both reason, vnderstanding, will, & affections: for the Scriptures auouch, ỹ we are dead in sins & trespasses. Eph. 2. 1. Col. 1, 21. Col. 2. 23.

Phil. How vnderstand you that?

Theol.

Theol. Not of the deadneſſe of the body, or the naturall faculties of the ſoule, but of the ſpirituall faculties.

Phila. Did *Adam* then looſe his nature, and deſtroy it by his fall? or is our nature taken away by his fall?

Theol. Not ſo. Our nature was corrupted thereby, but not deſtroyed: for ſtill there remaineth in our nature, reaſon, vnderſtanding, will, and affections, and we are not as a blocke, or a ſtocke: but by Adams diſobedience we are blemiſhed, maimed, and ſpoiled of all abilitie, to vnderſtand aright, or to will and do aright. As it is written: We are not ſufficient of our ſelues, to thinke any thing as of our ſelues: but our ſufficiencie is of God. 2. *Cor.* 3. 5. And againe, It is God which worketh in you both the will and the deed, euen of his good pleaſure. *Phil.* 2. 13. And as concerning the other poynt, S. Iames ſaith, That al men are made after the ſimilitude of God. *Chap.* 3. 9. meaning therby, that there remaine ſome reliques & parts of Gods Image, euen in the moſt wicked men: as reaſon, vnderſtanding, &c. So that our nature was not wholly deſtroyed.

Phila. Then you think there be ſome ſparks and remnants left in vs ſtill of that excellent Image of God, which was in our firſt creation?

Theol. I think ſo indeed: and it may plainly

appeare vnto vs in the wise speeches & writings of Heathen Poets & Philosophers: in all which we may as by certain ruins perceine what was the excellēt frame & building of mās first creatiō.

Philaga. Can a man please God in any thing which he doth, so long as he continueth in the state of nature?

Theol. No not in any thing, for till we bee in the state of grace, euē our best actions are sinfull, as preaching, praier, almesdeeds, &c. As it is written: Who can bring a cleane thing out of that which is vncleane? *Iob.* 14.4. The Apostle also saith, They which are in the flesh cannot please God. *Rom.* 6.8. that is, such as are till in their naturall corruption. And our Lord Iesus himselfe saith: Doo men gather Grapes of Thornes, or Figges of Thistles? *Math.* 7.16. Meaning thereby, that meere naturall men can bring forth no fruites acceptable to God.

Philaga. This is a very harsh and hard saying, I pray you for my further instruction, make it more plaine.

Theol. Men in the state of nature may doo those things which of themselues are good, but they do vtterly faile in the maner of doing them: they do them not as they should be done: that is, in faith, loue, zeale, conscience of obedience, &c. neither yet with any chearefulnesse, delight, or feeling, but euen as it were, forcing themselues

to

to doo the outward actions. Thus did Cain sacrifice, the Pharisies pray, Ananias & Sapphyra giue almes, and the Iewes offer vp their oblations and burnt offerings.

Phila. Haue men any true sight, or liuely and sound feeling of this their misery, and wofull estate, so long as they be meerely natural?

Theol. No surely, but are altogether blinded and hardned in it, beeing nothing desirous to come out of it, but do greatly please themselues in it, and can hardly be perswaded that they are in any such wofull case: as appeareth plainely in the example of that Ruler, who beeing demaunded, or rather required of our Sauiour Christ to keepe the Commaundements, answered: All these haue I kept from my youth. *Luk.* 18.21. And againe, although the Church of Laodicea was wretched, miserable, poore, blind and naked: yet she thought her selfe rich, encreased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they haue no true sight & feeling of their miserie.

Phila. Do you not think that all men being meerly natural, are vnder the curse of the Law?

Theol. Yes certainly: and not onely so, but also vnder the very tirannie and dominion of Sathan, though they knowe it not, see it not, feele it not, or perceiue it not: for all that

are not in Christ, are vnder the curse of the Lawe, and the power of darkenesse and the Diuell: as appeareth, Ephe. 2. 2. where the Diuell is called the Prince that ruleth in the ayre, euen the spirit that now worketh in the children of disobedience. In an other place, he is called the God of this world, who blindeth the eyes of all vnbeleeuers. 2. Cor. 4. 4. And againe it is said, that all men naturally are in his snare, being taken captiue of him at his will. 2. Tim. 2. 26.

Philaga. Fewe will be perswaded of that: they will say, they defie the Diuell, and thanke God they were neuer troubled with him.

Theol. Their hot words do nothing amend the matter: for the Diuell is no more driuen away with words then with holy water: but hee sitteth in the tongues and mouthes: nay possesseth the very hearts and intrailes of thousands which say they defie him, & are not troubled with him, as appeareth manifestly by their particular actions, and the whole course of their life.

Phila. Me thinketh if the diuell do so inwardly possesse the hearts and consciences of men, they should haue some sight and feeling of it.

Theol. The working of the diuell in mens soules,

ſoules, (being an inuiſible ſpirit) is with ſuch vnconceiueable ſleight, and craftie conueyance, that men in the ſtate of nature cannot poſſibly feele it, or perceiue it: for how can a blind man ſee, or a dead man feele?

Phila. Shew this more plainely.

Theol. Euen as a craftie Iugler doth ſo preſtigiat & blind mẽs outward ſences by the deluſions of Sathan, that they thinke they ſee that which they ſee not, and feele that which they feele not: Euen ſo the diuell doth ſo delude and bewitch our inward ſences, and the naturall faculties of our ſoules, that wee hauing a Myſt caſt before our eyes, thinke we are that which wee are not: ſee that which we ſee not, and feele that which we feele not. For the deepe cunning of Sathan lieth in this, that he can giue vs our deathes wound, and we ſhal neuer know who hurt vs.

Philaga. Fewe will beleeue this to bee true.

Theol. True indeed, for fewe will beleeue the Scriptures: fewe will beleeue this, becauſe fewe feele it: where it is not felt, it can hardly be beleeued: onely the Elect do feele it, and therfore onely the Elect doe beleeue it. As for all others, they are the very prentiſes and bond-ſlaues of the diuell, which is a thouſand times worſe then to be a Gally-ſlaue.

Phila.

Phi. How long do men continue in this wofull ſtate of nature, being vnder the curſe of the Lawe, and the very ſlauerie of Sathan and ſinne?

Theol. Till they be regenerate and borne againe, and ſo brought into the ſtate of grace. As our Lord Jeſus ſaith. Except a man bee borne againe, he cannot ſee the Kingdome of God. *Ioh.*3.3.

Phila. Do not many die & depart this life, before they be borne againe, and ſo brought into the ſtate of grace?

Theol. Yes no doubt thouſands: for many liue fortie or three ſcore yeares in this world, and in the end die, and go out of this life, before they knowe wherefore they came into it. As it is written, My people periſh for want of knowledge. *Hoſ.*4.6.

Philagathus. What may wee thinke of ſuch?

Theol. I quake to ſpeake what I thinke: for ſurely I do not ſee how ſuch can be ſaued. I ſpeake not now of Infants and children, whereof ſome no doubt are ſaued by the vertue of the promiſe and couenant, through the election of grace.

Phila. It ſeemeth then that you thinke none can be ſaued, but thoſe onely which are borne againe?

Theol.

Theol. I thinke so indeed.

Phila. I pray you tell me what that same Regeration and newe birth is whereof you speake?

Theol. It is a renewing & a repairing of the corrupted and decaied estate of our soules. As it is written, Be ye changed by the renewing of your mind. *Rom.* 12.2. And again, Be renewed in the spirit of your minde. *Ephe.* 4.23.

Phila. Explane this more fully.

Theol. Euen as the wilde Oliue retaineth his olde nature, till it be grafted into the sweete Oliue, but afterward is partaker of a newe nature: so we til we be grafted into Christ retaine our old nature, but afterward are turned into a new nature. As it is written: If any man be in Christ he is a new creature. 2. *Cor.* 5.17.

Phila. I vnderstand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man: so there is also a spirituall birth of the whole man.

Phila. How is that?

Theol. When as the naturall faculties of the soule, as reason, vnderstanding, will, and affections, and the members of the bodie also, are so sanctified, purged, and rectified by grace, that we vnderstand, will, and desire, that which is good.

Phila. Cannot a man will and desire that which

which is good, before he be borne againe?

Theol. No more then a dead man can desire the good things of this life. For mans will is not free to consent vnto good, til it be enlarged by grace: and an vnregenerate man doth sinne necessarily, though not by constraint. For mans will is free from constraint (for it sinneth of it selfe) but not from thraldome vnto sinne.

Phila. You speake, as if a man could doo no other but sinne, til the new worke be wrought in him.

Theol. That is mine opinion indeed: for a man, and his flesh are all one, till he be regenerate: they agree together like man and wife, they ioyne together in all euill, they liue and die together: for when the flesh perisheth, the man perisheth.

Philaga. Is not this regeneration a chaunging, or rather destroying of humane nature?

Theol. Nothing lesse. It is neither an abolishing, or chaunging of the substance of bodie, or soule, or any of the faculties thereof, but onely a rectifying and repairing of them, by remouing the corruption.

Phila. Is then our naturall corruption so purged and quite remooued by the power of grace, as that it remaineth not at all in vs, but that we are wholly freed of it?

Theol.

Theol. Not ſo. For the reliques and remnants of our old nature, which the ſcripture calleth the olde man, do hang about vs, and dwell in vs, euen vntil our dying day: as it is plainly proued in the tenne laſt verſes of the ſeuenth to the Romanes.

Phila. Then you affirme that this new man, or newe worke of grace and regeneration, is vnperfect in this life?

Theol. Yea. For the new creature, or new worke of grace, can neuer be fully faſhioned in this life: but is alwaies in faſhioning. And as our faith and knowledge in this life are vnperfect: ſo is our regeneration and ſanctification.

Phila. You ſaid before that the regeneration or new birth is of the whole man, which ſpeech ſeemeth to imply, that the new worke of grace is entier and perfect.

Theol. You miſtake the matter. For although the new birth is vniuerſall, and of the whole man: yet is it not entier, perfect, pure, and without mixture of corruption. For it is written, The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh. *Gal* 5.17. The Apoſtle alſo prayeth, that the Theſſalonians may be ſanctified throughout, in ſpirit, ſoule, and bodie. 1. Theſſ. 5.23.

Phila.

Phila. This seemeth very obscure: I pray you make it more plaine.

Theol. You must note this, that the newe worke, and the olde, flesh, and spirite, grace and corruption, are so intermingledly ioyned together in all the faculties of the soule and bodie, as that the one doth euer fight against the other.

Phila. But tell me I pray you, how you vnderstand this intermingling of grace and corruption in the soule? Do you mean that grace is placed in one part of the soule, and corruption in an other, so as they bee sundred in place?

Theol. No that is not my meaning: but this, that they are ioyned and mingled together (as I said) in and throughout the whole man. For the mind or vnderstanding part, is not one part flesh, and an other part spirit: but the whole mind is flesh, and the whole mind is spirit, partly one, and partly an other. The same is to be said of the will and affections.

Phila. I pray you expresse it yet more plainly.

Theol. Euen as the aire in the dawning of the day is not wholly light, or wholly darke, as at midnight, or at noneday, neither is it in one part light, in an other part darke: but the whole aire is partly light, and partly darke throughout; and as in a vessell of luke-warme water, the

the water it ſelfe is not onely hot, nor onely cold, but heate and cold are mixed togither in euery part of ỹ water: ſo is the fleſh & the ſpirit mingled together in the ſoule of man. And this is the cauſe why theſe two contrary qualities fight together.

Phila. Out of doubt this doctrine of Regeneration is a very great myſterie.

Theol. Yes certainly: it is a ſecret of ſecrets, which the wiſe of this world cannot comprehend.

Phila. Some thinke, that curteſie, kindneſſe, good nourture, good nature, & good education, are regeneration, and that courteous and good natured men muſt needes be ſaued.

Theol. They are greatly deceiued: for theſe things do not neceſſarily accompany ſaluation, but are to be found in ſuch as are altogether prophane, and erreligious: yet we are to loue ſuch good outward qualities, and the men in whom we find them.

Phila. What ſay you then to learning, wit, and pollicie? are not theſe things of the eſſence of religion, and proue a regeneration?

Theol. No, no: for they be eternall gifts, which may be in the moſt wicked men, as in Papiſts, Heathen Poets, and Philoſo-

phers: yet we are greatly to reuerence learned and wise men, although the new and inward worke bee not as yet wrought, for that is onely of GOD, that is from aboue.

Phila. The common people doo attribute much to learning & pollicie: for they will say such a man is learned and wise, and knoweth the Scriptures as well as any of them all, and yet hee doth not thus and thus.

Theol. It is one thing to know the Historie and letter of the Scriptures, and an other thing to beleeue and feele the power thereof in the heart, which is onely from the sanctifying spirite, which none of the wise of this world can haue.

Phila. It is a common opinion, that if a man that holde the trueth in iudgement, be no Papist, or hereticke, but leadeth an honest ciuill life, then he must of necessitie be saued.

Theol. That followeth not: for many come so farre, which yet notwithstanding haue not the inward touch.

Phila. That seemeth straunge: For many will say, as long as they bee neither whore nor theefe, nor spotted with such like grosse sinnes, they trust in God they

shall

ſhall be ſaued.

Theolo. They erre not knowing the Scriptures. For many thouſandes are in great daunger of loſing their ſoules for euer, which are free from ſuch notorious and horrible vices: nay many which in the world are counted good honeſt men, good true dealers, good neighbours, and good Townes men.

Aſune. I pray you Sir giue mee leaue a little. I haue heard all your ſpeech hitherto, and I like reaſonably well of it, but now I can forbeare no longer, my conſcience vrgeth me to ſpeake: for methinkes you goe too farre, you goe beyond your learning in this, that you condemne good neighbours, and good Townesmen: you ſay, many ſuch men are in daunger of looſing their ſoules, but I will neuer beleeue it while I liue: for if ſuch men bee not ſaued, I cannot tell who ſhall.

Theologus. But you muſt learne to knowe out of the Scriptures, that all outward honeſtie and righteouſneſſe, without the true knowledge and inwarde feeling of GOD, auayleth not to eternall life. As our Sauiour Chriſt ſaith: Except your righteouſneſſe exceede the righte-

ouſneſſe of the Scribes and Phariſies, yee cannot enter into the Kingdome of Heauen. *Math.*5.

It is alſo written, that when Paul preached at Berea, many honeſt men, and honeſt women did beleeue. Act.17.12. That is, ſuch as were outwardly honeſt, or honeſt to the world-ward onely: for they could not be truly and inwardly honeſt, before they did beleeue. Therefore you ſee that this outward honeſtie and ciuilitie without the inward regeneration of the ſpirit, auaileth not to eternal life: and then cõſequently, all your worldly honeſt men are in great daunger of loſing their ſoules for euer.

Aſune. What ſounde reaſon can you yeeld why ſuch honeſt men ſhould be condemned?

Theol. Becauſe many ſuch are vtterly voyd of all true knowledge of God, and of his word. May which is more: many of them deſpiſe the word of God, and hate all the zealous profeſſors of it. They eſteeme Preachers but as prattlers, and Sermons, as good Tales: they regard the Scriptures no more then their olde ſhoes. What hope is there then I pray you, that ſuch men ſhould be ſaued? Doth not the holy Goſt ſay: How ſhall wee eſcape, if wee neglect ſo great

ſaluatio:

ſaluation? *Heb.*2,3.

Aſune. You go too farre, you iudge too hardly of them.

Theol. Not a whit, for all experience ſheweth, that they minde, dreame, and dote of nothing elſe day and night, but this world, this world, lands, and leaſes, grounds and liuings, kine and ſheepe, and how to ware rich. All their thoughts, words, and workes, are of theſe and ſuch like things. All their actions do moſt manifeſtly declare, that they are of the earth, and ſpeake of the earth: and that there is nothing in thē, but earth, earth. As for Sermons, they care not how fewe they heare. As for the Scriptures, they regard them not, they read them not, they eſteeme them not worth the while: there is nothing more vnſauſome vnto them: they had rather pill ſtrawes, or do any thing, then heare, read, or conferre of the Scriptures. And as the Prophet ſaith: The word of the Lord is as a reproach vnto them, they haue no delight in it. *Ier.*6.10.

Phila. I maruell much that ſuch men ſhould liue ſo honeſtly to the worldward.

Theol. No maruell at all: for many bad men, whoſe hearts are worme-eaten within, yet for ſome outward and carnall re-

ſpectes, do abſtaine from the groſſe act of ſinne: as ſome for credite, ſome for ſhame, ſome for feare of lawe, ſome for feare of puniſhment: but none for loue of God, for zeale, or conſcience of obedience. For it is a ſure thing, that the wicked may haue that ſpirit which doth repreſſe, but not that which doth renew.

Phila. It ſeemeth then by your ſpeeches, that ſome which are not regenerate, do in ſome things excell the children of God.

Theol. Moſt certaine it is, that ſome of them in outward gifts, and the outward carriage of themſelues, do goe beyond ſome of the elect.

Philaga. Shewe I pray you in what gifts.

Theol. In learning, diſcretion, Iuſtice, temperance, prudence, patience, liberalitie, affabilitie, kindneſſe, curteſie, good nature, and ſuch like.

Phila. Mee-thinketh it ſhould not be poſſible.

Theol. Yes truly. For ſome of Gods deare children, in whom no doubt the inward worke is truly and ſoundly wrought: yet are ſo troubled and encombred, with a crabbed and croked nature, and ſo clogged with ſome maiſter ſinne, as ſome with anger,

ger, some with pride, some with couetous-nesse, some with lusts, some one way, and some an other: all which breaking out in them, do so blemish them & their profession, that they cannot so shine forth vnto men, as otherwise no doubt they would: and this is their wounde, their griefe, and their heart smart, and that which costeth them many a teare, and many a prayer: and yet can they not get the full victorie ouer them, but still they are left in them, as their pricke in the flesh to humble them.

Phila. Yet loue should couer a multitude of such infirmities in Gods children.

Theol. It should do so indeed: but there is great want of loue euen in the best: and the worser sort espying these infirmities in the godly, run vpon them with open mouth, and take vpon them to condemne them vtterly, and to iudge their hearts, saying they be hipocrites, dissemblers, and there is none worse then they.

Phila. But do you not thinke that there be some counterfaites euen amongst the greatest professors?

Theol. Yes no doubt. There be, and alwaies haue bene, some verie hipocrites in the Church: but we must take heede of iudging and condemning all for some: for it

were very much to condemne Christ and his eleuen Disciples, because of one Iudas: or the whole Primitiue Church, for Ananias and Sapphyra.

Phila. But I hope you are of this mind, that some regenerate men, euen in outward gifts, and their outward cariage, are comparable with any others.

Theol. Questionlesse very many: for they being guided by Gods spirit, and vpheld by his grace, do walke very uprightly, and vnblameably towards men.

Phila. Yet there resteth one scruple: for it seemeth very straunge vnto me, that men of so discreet carriage as you speak of, and of so many good parts, should not be saued. It is great pittie such should be damned.

Theol. It seemeth so vnto vs indeed. But God is onely wise: and you must note, that as there be some infirmities in Gods children which he correcteth with temporal chastisements: and yet rewardeth their faith, loue, and inward seruice and obedience, with eternall life: so there be some good things in the wicked, & them that are without Christ, which God rewardeth with temporall blessings, and yet punisheth them eternally for their vnbeliefe, and hardnesse of heart.

Phila.

Phila. Now you haue reaſonably well ſatisfied me, touching the doctrine of regeneration, & the manifold errors & deceits that are in it, and of it. I pray you let vs now proceede: and firſt of all, tell mee by what meanes the new birth is wrought?

Theol. By the preaching of the word, as the outward meanes, and the ſecret worke of the ſpirit, as the inward meanes. 1. Pet. 1. 23. Ioh 15.3. Act. 10.44. Eph. 4.30.

Phila. Many heare the Word preached, and are nothing the better, but rather the worſe: what I pray you is the cauſe of that?

Theol. Mens owne incredulitie, and hardneſſe of hart, becauſe God in his wrath leaueth them to themſelues, and depriueth them of his ſpirit: without the which, all preaching is in vaine: for except the ſpirit do followe the word into our hearts, we can finde no ioy, taſte, or comfort therein. Act. 16.14.

Phila. Cannot a man attaine vnto the regeneration and new birth, without the word, and the ſpirit?

Theol. No verily: for they are the inſtruments and meanes whereby God doth worke it.

Aſume. Why may not a man haue as

good a faith to Godward, that heareth no Sermons, as he that heareth al the Sermons in the world.

Theol. Why may not he which eateth no meate, be as fat and well liking, as he that eateth all the meate in the world? For is not the preaching of the word the foode of our soules?

Asune. I like not so much hearing of Sermons, and reading of the scriptures, except men could keepe them better.

Theol. Faithfull and honest hearers, doo therefore heare, that they may be more able to observe and doo: for a man cannot doo the will of God before he know it, and he cannot know it, without hearing and reading.

Antilegon. I maruell what good men get by gadding to Sermons, and pooring so much in the scriptures: or what are they better then others? there are none more full of envy and malice then they. They will doo their neighbour a shrewde turne assoone as any bodie, and therefore in mine opinion, they be but a company of hypocrites, and precise fooles.

Theol. You judge uncharitably. Full little doo you know what they feele, or what good Gods people get by hearing of his word.

For

For the worke of the ſpirite in the hearts of the elect is verie ſecret, and altogether hid from the world. As it is written. The wind bloweth where it liſteth, and thou heareſt the ſounde thereof, but canſt not tell whither it goeth, or whence it commeth: So is euery man that is borne of the ſpirite. *Iohn* 3. 8.

And againe, The things of God knoweth no man, but the ſpirit of God. 1. *Cor.* 2. 11.

Aſune. Tuſh, tuſh: what needs all this adoo? If a man ſay his Lords prayer, his tenne Commaundements, and his beleefe, and keepe them, and ſay no body no harme, nor doo no bodie no harme, and doo as hee would bee done too, haue a good faith to Godward, and be a man of Gods beliefe, no doubt he ſhall be ſaued, without all this running to Sermons, and pratling of the ſcriptures.

Theol. Now you powre it out indéed: you think you haue ſpoken wiſely. But alas you haue bewraied your great ignorance. For you imagine a man may bee ſaued without the Word, which is a groſſe errour.

Aſune. It is no matter, ſay you what you will, and all the Preachers in the world

world beſides. As long as I ſerue God, and ſay my prayers duly, and truly, morning and euening, and haue a good faith in God, and put my whole truſt in him, and do my true intent, and haue a good mind to Godward, and a good meaning: although I am not learned, yet I hope it will ſerue the turn for my ſoules health: for that God which made me, muſt ſaue me. It is not you that can ſaue me for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a ſick man, who hauing his braine diſtempered with heate, raueth, and ſpeaketh Idly he cannot tell what: for the holy Goſt ſaith, Hee that turneth away his eare from hearing the Lawe, euen his praier ſhall be abhominable. *Pro.* 28. 9. And againe. He that diſpiſeth the Word, he ſhall be deſtroyed. *Pro.* 13. 13. So long therefore as you deſpiſe Gods word, and turne away your eare from hearing his Goſpell preached, all your praiers, your fantaſticall ſeruing of God, your good meanings, and your good intents, are to no purpoſe, but moſt loathſome, and odious in the ſight of God: as it is written. My ſoule hateth your new moones, and your appointed feaſts, they are a burden vnto me, I am wearie to beare them:

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when you ſtretch out your hands, I will hide mine eyes from you: and though you make many praiers, I will not heare, for your hands are full of bloud. *Eſay.* 1.14. And againe, the Lord ſaith by the ſame Prophet: He that killeth a bullocke, is as if hee ſlew a man: he that ſacrificeth a ſheepe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered ſwines bloud: he that remembreth incenſe, as if he bleſſed an Idoll. *Eſay.* 66.3. Where you ſee, the Lord telleth you his minde touching theſe matters: to wit, that all your praiers, ſeruices, good meanings, &c. are abhominable vnto him, ſo long as you walke in ignorance, prophaneneſſe, diſobedience, and contempt of the Goſpell. For he ſaith in the words immediatly going before: To him wil I looke, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words.

Aſume. I graunt indeed for them that are Idle, and haue litle to do, it is not amiſſe now and then to heare a Sermon, and read the Scriptures: but we haue no leyſure, we muſt followe our buſineſſe, wee cannot liue by the Scriptures: they are not for plaine folke, they are too high for vs, wee will not meddle with them, they belong to Preachers and Miniſters.

Theol.

Theol. Christ saith, My sheepe heare me voyce, and I giue vnto them eternall life. *Ioh.* 10. If therefore you refuse to heare the voice of Christ, you are none of his sheep, neither can you haue eternall life. And in an other place our Lorde Jesus saith, He that is of God, heareth Gods word: Yee therefore heare it not, because ye are not of God. *Iohn* 8. 47. Saint Paul writing to all sorts of men, both rich and poore, high and lowe, men and women, young and olde, exhorteth that the word of Christ may dwell plenteously in them all, in all wisedom. Col. 3. 16. You see therefore that the Apostle woulde haue all sortes of people that haue soules to saue, to be well acquainted with the scriptures. Therefore you may as well say you will not meddle with God, with Christ, nor with euerlasting life, as to say you will not meddle with the scriptures.

Asme. Well I cannot read, and therefore I cannot tell what Christ or Saint *Paul* may say: but this I am sure of, that God is a good man, he is mercifull, and that we must bee saued by our good prayers, and good seruing of God.

Theol. You speake foolishly, and ignorantly in all that you say, hauing no ground for any thing you speake, but your owne fansie,

fanſie, and your owne conceit: and yet you will beléeue your owne fanſie againſt all Preachers, and againſt all that can bee ſpoken out of the word. But I pray you giue me leaue a little. If a man dreame that he ſhall be a King, and in the morning when he is awake, perſwadeth himſelfe it ſhall be ſo, may he not be iuſtly laughed at, as hauing no grounde for it: euen ſo may all they which beléeue their owne dreames and fanſies touching ſaluation. But it is true which Salomon ſaith: A fole beléeueth euery thing, that Copper is Golde, and a Counter an Angell. And aſſuredly great reaſon there is, that he which wil not beléeue God, ſhould be giuen ouer to beléeue the diuel, his dream, and his fanſie.

Aſune. I pray you inſtruct mee better then.

Theolo. You had néed indéed to be better inſtructed: for the diuell hath ſlylie deluded your ſoule, and caſt a myſt before your eies, making you beléeue the Crow is white, and that your eſtate is good before GOD, whereas indéed it is moſt wofull and miſerable.

Aſune. Nay I defie the diuell with all my heart. But I pray you tell mee how

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it commeth to passe that I am thus deceiued?

Theol. This is it that deceiueth you, and many others, that you measure your selues by your selues, and by others, which is a false met-wand: for you seeme to lie straight so long as you are measured by your selues, and by others: but lay the rule of Gods word vnto you, and then you lie altogether crooked.

Asune. What other thing is there that deceiueth me?

Theol. An other thing that deceiueth you, is your owne heart: for you know not your owne heart, but are altogether deceiued therein: for the heart is deceitfull aboue all things. Ier. 17. He is a wise man and greatly enlightned that knoweth his owne heart. But you are blinde, and know not what is within you, but dimly imagine you shall be saued, and hope you know not what of eternal life. And because blindnes maketh you bold, you will seeme to be resolute in words, & say: It is pittie he should liue which doth any whit doubt of his saluation: & assuredly you speake as you thinke, and as you know: for, for ought that you know to the contrary, it seemeth so, though in deed, and in truth, it is not so: for you are deluded with a

false light: and sometimes no doubt you haue prickes, gripes, terrors, and inward accusations of conscience, for all your bolde and resolute speeches.

Asune. Truly I neuer heard so much before.

Theol. That is because you shut your eyes, and stop your eares against God, and all goodnesse. You are like the deafe Adder which heareth not the voice of the Charmer, though he be most expert in charming. Psal. 58.6.

Asune. Well then if it be so, I would be glad now to learne, if you would teach me: and as you haue shewed mee the meanes whereby the new birth is wrought, so now shewe mee the certaine signes and tokens therof, wherby al men may certainly know that they are sanctified, regenerate, and shall be saued.

Theol. There be eight infallible notes and tokens of a regenerate minde, which may well be termed the eight signes of saluation: and they are these.

8. Infallible signes of saluation.

A loue to the children of God. 1. *Ioh.* 3. 14. *Iohn.* 5. 2.

A delight in his word. *Psal.* 119. *ver.* 114.

Often and feruent praier. *Psal.* 145. 18.

Zeale of Gods glorie. *Rom.* 12.11. *Apoc.* 3. 19.

Deniall of our selues. *Math.* 16.24.

Patient bearing of the crosse, with profit and comfort. *Iob.* 1. 21.

Faithfulnesse in our calling. *Ephe.* 4. 28.

Honest, iust, and conscionable dealing, in all our actions amongst men. *Psal.* 50.23.

Philaga. Now that you haue shewed vs the euident signs of a mans saluation: shew vs also the signes of condemnation.

Theol. **The contraries vnto these, are manifest signes of damnation.**

8. Signes of condemnation.

No loue to the children of God.
No delight in his word.
Seldome and cold prayers.
Coldnesse in Gods matters.
Trusting to our selues.
Impatiency vnder the crosse.
Vnfaithfulnesse in our calling.
Vnhonest, and vnconscionable dealing.

Phila. No doubt if a man bee infected with

with these, they be shrewde signes that a man is extreamly soule-sicke, and in a very dangerous case. But are there not yet more euident and apparant signes of condemnation then these?

Theol. Yes verily. There be nine very cleare and manifest signes of a mans condemnation.

Phila. I pray you let mee heare what they be.

Theologus.

Pride.
Whoredome.
Couetousnesse.
Contempt of the Gospell.
Swearing.
Lying.
Drunkennesse.
Idlenesse.
Oppression.

Nine manifest signes of damnation.

Phila. These be grosse things indeed.

Theol. They may not vnfitly be termed the nine Beelzebubs of the world, and he that hath these signes vpon him, is in a most wofull case.

Phila. What if a man be infected with some two or three of these?

Theo. Whosoeuer is infected with 3. of the

is in great daunger of loſing his ſoule. For all theſe be deadly venim, and ranke poyſon to the ſoule: and either the three firſt, or the three laſt, or the middle three, are inough to poyſon the ſoule, and ſting it to death. May to ſay the truth, a man were as good gripe a Toade, and handle a Snake, as meddle with any one of theſe.

Phil. Is euery one of them ſo dangerous?

Theol. Queſtionleſſe. For they be the very plague-ſores of the ſoule: If any man haue a plague-ſore vpon his bodie, we vſe to ſay Gods tokens are vpon him. Lord haue mercy on him. So we may truly ſay, if a man be throughly and totally infected at the hart with any one of theſe, Gods tokens are vpon his ſoule. Lord haue mercy on him.

Phila. Many do not thinke theſe to be ſuch dangerous matters as you make them, and many there bee which make light of them.

Theol. True indeed. For the moſt part of men are altogether ſhut vp in blindneſſe, and hardneſſe of heart, hauing neither ſight nor feeling of their ſinnes: and therfore make light of them, thinking there is no ſuch danger.

Phila. It is moſt certaine that men are giuen to leſſen, and extenuate their ſinnes:

or

or elſe to hide them, and dawbe them ouer with many cunning ſhifts, and vaine excuſes. For men are euer readie to take couert, and wil writhe and wreathe like Snakes to hide their ſinnes: yea if it were poſſible to make ſinne no ſinne, to make vertue vice, and vice vertue. Therefore I pray you laie open vnto mee out of the ſcriptures, the grieuouſnes, and vglines of theſe ſinnes.

Theol. The ſtinking filthineſſe of theſe ſinnes is ſo great, and horrible, that no tong, or penne of man is ſufficient fully to manifeſt and laie open the ſame, according to the propper nature and being thereof: yet notwithſtanding I will do my indeuour to laie them open in ſome meaſure, that al men may the more loath them.

Phila. I pray you then firſt of all begin with Pride.

Theol. You ſay well. For that indeed may well ſtand in the forefront, ſith it is a maiſter diuel, and the maiſter pock of ẏ ſoule.

Phila. Shew me out of the ſciptures that Pride is ſo greeuous and loathſome.

Theol. *Salomon* ſaith: Euery one that is proud in heart, is abhomination to the Lord. *Pro.* 16. 5. Which plainly ſheweth that God doth deteſt & abhorre proude men: and is it not a fearfull thing thinke you to be

pride.

abhorred of God? And in the same Chapter, verse 18. he saith: Pride goeth before destruction, and an high mind before the fall. Where he sheweth that Pride is the forerunner of some deadly downefall, either by disgracing, or displacing. For it is an old and true prouerbe, Pride will haue a fall. And oftentimes when men are most lifted vp, then are they nearest vnto it: as the examples of Haman, Nebuchadnezzar, and Herod, do plainly declare. When the Milt swelleth, the rest of the bodie pineth away. Euen so when the heart is puft vp with Pride, the whole man is in daunger of destruction. Moreouer the holy Ghost saith. The Lord wil destroy the house of the proud. *Pro.* 15.25. *Iob* saith of such kinde of men: The sparke of his fire shal not shine: feare shal dwel in his house, and brimstone shalbe scattered vppon his habitation. *Iob.* 18. 15. And in an other place he saith: The fire which is not blowne shall deuour him. *Chap.* 20.26. Methinketh therfore if there were any sparke of grace in vs, these terrible speeches of ȳ holy Ghost might serue to humble vs, and pull down our pride: especially sith the scriptures do affirme that God resisteth the proud, and setteth himselfe *Ex professo* against them, and therefore woe vnto them. For if God take against a man,

who

who can reclaime him? for he doth whatsoeuer he will. Iob. 23.13.

Phila. But tell me I pray you, when you speake against Pride, what Pride it is that you meane?

Theol. I mean all Pride, both that which is inward in the heart, and that also which breaketh out in mens foreheades: I meane that which apparantly sheweth it selfe in mens words and workes.

Phi. Do you mean also pride of mēs gifts?

Theol. Yes surely. For there is no pride worse, or more daungerous, then that. Beware saith one of spirituall Pride: as to be proud of our learning, wit, knowledge, reading, writings, Sermons, praiers, godlines, policy, valure, strength, riches, honour, birth, bewtie, authoritie. For God hath not giuen such gifts vnto men, to the end they should make sale-ware of them, and set them a sun-shining to beholde, seeking onely themselues with their gifts, the vaine praise of the multitude, and applause of the people: so robbing God of his honor, and proudly arrogating to themselues, that which is due vnto God, which is the praise of his gifts: but he hath giuen his gifts to an other end: namely, that we should vse thē to his glory, & the good of others, either in church or commō wealth, especially of those which do most cōcern vs.

Phila. Yet wee ſee commonly men of greateſt gifts are moſt proud.

Theol. True indeed. For the fineſt cloth is ſoneſt ſtained. And as wormes ingender ſooner in ſoft & tender wood, then that which is more hard and knottie: and as moaths do breed ſooner in fine woll, the in courſe flocks: Euen ſo Pride, and vain-glory, doe ſooner aſſault an excellent and rare man in all kinds of knowledge and vertue, then an other of meaner gifts. And therefore Pride is ſaid to ſpring out of the aſhes of all vertues. For men will be proude, becauſe they are wiſe, learned, godly, patient, humble, &c. Pride therefore may very fitly be compared to the Crabſtocke ſpeines, which growe out of the rote of the verie beſt Apple-tree. Therefore to ſay the truth, this is one of the laſt engines and weapons which the diuell vſeth for the ouerthrowing of Gods owne children, euen to blow them vp with Pride, as it were with gun-powder. For as we ſee it come to paſſe in the ſiege of ſtrong holdes, when no battery or force of ſhot wil preuaile, the laſt remedie and policie is to vndermine it, and blow it vp with traines of gun-powder: ſo when Sathan can no way preuaile againſt ſome excellent ſeruants of God, his laſt deuice is to blow them vp with Pride, as it were with gun-powder.

Phila.

Phila. I ſee it is a ſpeciall grace of God for men of great gifts to bee humble minded: and he is an odde man of a thouſand, which excelling in gifts, doth excell in humilitie, & the more gifts he hath, the more humbly he walketh: not contemning others, but eſteeming them better then himſelfe: for commonly we are the worſe for Gods gifts, becauſe wee haue not the right vſe of them: and againe, becauſe they ingender ſo much proud fleſh in vs, that we had need daily to be corzied. Therefore God ſheweth great fauour and mercie to that man, whom hee humbleth and taketh downe by any afflictions or infirmities whatſoeuer: for otherwiſe, it is ſure proud fleſh would altogether ouergrow vs.

Theol. You haue ſpoken the truth: for the Apoſtle himſelfe confeſſeth, 2. Cor. 12. that he was tempted and troubled this way, and had like to haue beene puffed vp out of meaſure with the abundance of his reuelations, but that God in great mercie ſent him a coler, and a rebater: to wit, a pricke in the fleſh, which he calleth the meſſenger of Sathan, whereby the Lord cured him of his pride. And euen ſo doth he cure many of vs of our pride, by throwing vs to Sathan, leauing vs to our ſelues, and giuing vs ouer

to cõmit some grosse euil, euen to fall downe and breake our necks, and all to the end hee may humble vs, tame vs, and pull downe our pride, which he seeth we are heartsick of. It is good for vs therfore to be humbled in the abundance of graces, that we be not proud of that which we haue, or that which we haue done, for humilitie in sinne, is better then pride in wel-doing.

Philaga. Herein surely appeareth the great wisedome and mercie of God, that he so graciously wringeth good out of euill, and turneth our afflictions, infirmities, falles, and downe-falles, to his glory, and our good.

Theol. It is most true: for euen as of the flesh of a viper, is made a soueraigne medicine, to cure those that are stung of a viper: and as Phisitions expell poyson with poyson: so God, according to his maruellous wisedome, doth of the infirmities which remaine in in vs after regeneration, cure other more daungerous diseases: as pride, vainglory, and presumption. Oh blessed therefore be his holy name for euer, which thus mercifully causeth all things to worke together for the good of his owne people, of whom these things are specially to be vnderstood.

Phila.

Philagathus. Is there no cauſe why men of great gifts ſhould glory in their gifts?

Theol. No ſurely, none at all: for the Apoſtle ſaith. Who ſeperateth thee? and what haſt thou that thou haſt not receiued? If thou haſt receiued it, why boaſteſt thou as though thou hadſt not receiued it? 1. *Cor.* 4. 7. Where the Apoſtle plainely ſheweth that no man is to bee proud of his gifts, becauſe they are none of his owne, he hath but receiued them to vſe. We count him worthy to be laughed at as a fole, who hauing borrowed braue apparell of others, as a Silke gowne, a Satten doublet, a chaine of Gold, Velvet breeches, &c. ſhould proudly iet in the ſtreetes in them, as if they were his owne: Euen ſo they are worthy to bee Chronicled for fooles, which are proud of Gods gifts which are none of their owne. Therefore the Prophet Ieremie ſaith, Chap. 9. 23. Thus ſaith the Lord. Let not the wiſe man glory in his wiſedome, nor the ſtrong man in his ſtrength, neither the rich man in his riches: but let him that glorieth, glory in this, that he vnderſtandeth and knoweth me.

To

To this point also, well said the Heathen
Theocritus Poet: No man can escape the punishment of pride: therefore in greatest prosperitie be not puffed vp.

Phila. Yet is it a world to see, how proud, surly, haughtie, stately, insolent, and Thrasonical some be, because of their gifts. They thinke they touch the cloudes with their heads, and that the earth doth not beare them: they take themselues to bee pettie Angelles, or some wonderfull wights. They contemne and disdaine all others, which haue not the like gifts. They do contemptuously ouerlooke them, as a Lyon should ouerlooke a Mouse, a King a begger: or as we say in a prouerbe, As the diuell ouerlooked *Lincolne*.

Theol. Oh proud dust, oh haughtie wormes-meate: if they would bring their hearts before God, and their consciences, thoughts, and affections, to be iudged by his Lawe, it would some coole them, & take them downe well enough: they should see their wants and imperfections to be so great, that they indeed shuld haue no more cause to boast of their gifts, then the Black-more hath of his whitenesse, because his teeth are white. The holy Ghost cuts al our coxcombes, and pulleth down all pride of flesh, when he saith.

How

How ſmall a thing dooth man vnderſtand of God. *Iob.*26.14.

Phila. I pray you let vs proceede to ſpeake of the outward and groſſe pride of the world: and firſt of all, tel me what you thinke of pride in apparell?

Theol. I think it to be a vanitie of al vanities, and a folly of all follies: for, to be proud of apparell, is as if a theefe ſhould be proud of his halter: a beggar of his cloutes: a childe of his gay, or a fole of his bable.

Phila. Yet we ſee how proud many, eſpecially women, be of ſuch bables: for when they haue ſpent a good part of the day in tricking and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and brauing vp themſelues in moſt exquiſit manner, then out they come into the ſtreetes, with their Pedlers ſhop about their backe: and carrie their creſts very high, taking themſelues to bee litle Angels: or at leaſt, ſomewhat more then other women; whereupon they do ſo exceedingly ſwell with pride, that it is to be feared, they will burſt with it as they walke in the ſtreetes. And truly wee may thinke the very ſtones in the ſtreete, and the beams in the houſes do quake, & wonder at their monſtrous, intollerable, and

exceſſiue

exceſſiue pride: for it ſeemeth that they are altogether a lumpe of pride, a maſſe of pride, euen altogether made of pride, and nothing elſe but pride, pride.

Theol. You ſeeme to be very hot in the matter.

Aſune. Marrie ſir I like him the better, for the world was neuer ſo full of pride as it is now a dayes.

Theol. Alas, alas, indéede: who can hold his peace at the pride of this age? what a thing is it, that fleſh and blood, wormes-meat, duſt and aſhes, durt and dong, ſhould ſo braue it out with their trimme cloutes, and that in the ſight of God, Angels, and men: for the time will come, when both they, and all their gay cloutes ſhall be buried in a graue: yea, as Iob ſaith, The graue ſhall be their houſe, and they ſhall make their bed in the darke. And then ſhall they ſay to corruption: Thou art my father: and to the worme, Thou art my mother, and my ſiſter. *Iob.* 17. 14. What then ſhall it auaile them, thus to haue ruffled it out in all their brauerie, when as ſuddenly they ſhall goe downe to deſtruction. What did it profit the rich man to be ſumptuouſly cloathed, and fare deliciouſly euery day, when his body

was

was buried in the dust, and his soule in hell fire?

Asune. I pray you sir what say you to these great ruffes which are borne vp with supporters, and rebaters, as it were with post and raile.

Theol. What should I say, but God bee mercifull vnto vs: for such things do drawe downe the wrath and vengeance of God vpon vs all: and as the Apostle saith. For such things sake, the wrath of God commeth vpon the children of disobedience. *Col.* 3.6. And truly, truly, wee may well feare, that God will plague vs for our abhominable pride.

Asune. What say you then to these doubled and redoubled Ruffes, which are now in common vse, strouting fardingales, and all these new fashions which are deuised and taken vp euery day?

Theol. I say, they are farre from that plainnesse, simplicitie, and modestie, which hath bene in former ages: our forefathers knew no such things. It is Recorded of William Rufus, sometime King of this Land, that when his Chamberlaine on a time brought him a new paire of hosen, hee demaunded of him what they cost: who answered, three shillings. Graftons Chron.

Whereat

Whereat, the king being somewhat moued, commaunded him to prepare him a paire of a marke. If Kings were then thought to exceed, that bestowed a marke vpon a paire of Hosen, what is to be thought of many meane men in these our dayes? yea such as haue no liuing, and are scarce of any good calling, which bestowe as much vpon one paire, as the king did vpon two, when he was thought most of all to exceed: but alas, alas, we haue passed all bounds of modestie and measure. There is no hoe with vs. Our Land is ful heauie of this sinne: for the pride of all nations, and the follies of all countries are vpon vs, how shall we beare them? And as for these new fashions, the more new they be, the more foolish formed and ridiculous are they: for with our new fashions, we are growne cleane out of fashion: if we had as many fashions of our bodies, as we haue of our attire, we should haue as many fashions as fingers and toes: but vaine men and women, do apparantly shew their vaine minds by following so greedily such vaine toyes and fashions.

Asune. It was neuer good world since starching and steeling, buskes, and whalebones, supporters, & rebaters, cart-wheeles, and Cowpers-hoopes, painting, & dying, with

with ſelling of fauoure and complexion, came to be in vſe. For ſince theſe came in, couetouſneſſe, oppreſſion and deceit, haue increaſed: for how elſe ſhould Pride bee maintained? And ſure it is, within theſe thirty yeares theſe things were not knowne of, nor heard of.

What ſay you then to painting of faces, laying open of naked breſts, dying of haire, wearing of Periwigges and other haire? And what ſay you to our artificial women, which wil be better then God made them? They like not his handy-worke, they will mend it, and haue other complexion, other faces, other haire, other bones, other breſts, and other bellies then God made them.

Theol. This I ſay, that you and I, and all the Lordes people, haue great and iuſt cauſe of mourning, weeping, and lamentation, becauſe ſuch abhomination is committed in Iſrael. Dauids eyes guſhed out with riuers of teares, becauſe men kept not Gods lawes, and an horrible feare came vpon him, becauſe men forſoke the lawe of God. Pſal. 119. Ieremy did ſigh in ſecret, wiſhing that his head were full of water, and his eyes a fountaine of teares, becauſe of the ſinnes of the people. Ier. 9. 1. Nehemiah mourned for the tranſgreſſions of Gods people. Nehe. 13.

Lot his iuſt ſoule was vexed with the vncleane conuerſation of the Sodomites: and ſhall wee mourne nothing at all for theſe things? ſhall we be no whit greeued for the pride of our land? ſhall we ſhead no teares for ſuch horrible, and intollerable abhominations? They are odious in the ſight of God and men: the aire ſtinketh of them. It is Gods maruellous patience that the diuel doth not carry them away quicke, and ridde the earth of them: or that fire and brimſtone doth not come downe from heauen and conſume them.

Antile. You are too hot in theſe matters of attire: you make more of them then there is cauſe.

Aſune. I comme him thanke. Gods bleſſing on his heart. I ſhall loue him the better while I knowe him, becauſe he is ſo earneſt againſt ſuch ſhamefull and deteſtable Pride.

Is it not a ſhame that women profeſſing true Religion, ſhould make themſelues ſuche Pictures, Puppets and Peacockes as they do? And yet I heare fewe Preachers in the Pulpit ſpeake againſt it.

Antile. I maruaile you ſhould bee ſo earneſt in matters of apparell: you know well

well enough, that apparell is an indifferent thing, and that Religion and the kingdome of God, doth not consist in these things.

Theol. I knowe right well, that apparell in his owne nature is a thing indifferent: but leawde, wanton, immodest, and offensiue apparrell, is not indifferent. For all suche abuse, taketh away the indifferency of them, and maketh them sinfull and euill, by circumstance. For otherwise why should the Lorde threaten by his Prophette, that hée woulde visite the Princes, and the kings children, and all suche as were cloathed with straunge apparell, that is, the fashions of other countries. Zeph. 1. 8. Againe, why should the Lorde so plague the proude Dames, and minsing Minions of Ierusalem, for their Pride, and vanitie in attire, if there were no euill in suche kinde of abuse? The Lorde saith thus in the third of Esay, against those braue, and gallant Dames.

Because the Daughters of Zion are haughtie, and walke with stretched out neckes, and with wandring eyes, walking and minsing as they goe, and making a tinkeling with their féete.

Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lorde shall discouer their secret parts. In that day shal the Lord take away the ornament of the slippers, and the calles, and the round tyres: the sweete balles, and the bracelets, and the bonnets. The tires of the head, and the slops, the head bands, and the tablets, and the earings, the rings, and the mufflers, the costly apparell, and the vailes, and the wimpels, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and ỹ lawnes. And in stead of sweete sauour there shall be stinke: and in stead of a girdle a rent: and in stead of dressing of the haire baldnesse: and in stead of a stomacher, a girding of sackcloth: and burning, in stead of beautie. Then shall her gates mourne and lament: and she, being desolate, shall sit vpon the ground. Thus we see how terribly the Lord threatneth the gallant dames of Ierusalem, for their excessiue and abhominable pride. And this may well be a coler for the proud minions of our age: which assuredly may well feare, the Lord will bring some such iudgement vpon them, as he did vpon the daughters of Ierusalem: for their sinne is as great in this kind, as was the daughters of Zion, and God is the same iust God now, that he was then, to punish it. *Antile.*

Antile. Tuſh, neuer ſpeake ſo much of theſe matters of apparell: for we muſt doo as others doo, and followe the faſhion, or elſe we ſhall not be eſteemed.

Theol. If you follow them not, you ſhall be more eſteemed of God, of his Angels, Saints, and all good men. As for all others, if you eſteeme them more then theſe, you ſhewe what you are.

Antile. Well, for all that, ſay you what you will, Pride is in the heart, and not in the apparel: for one may be proud of plaine apparel, as well as of coſtly. And ſome are as proude of their falling bandes, and little ſets, as others are of their great ruffes.

Theol. You ſpeake fondly. For how know you that? can you iudge mens hearts and inward affections? Can you ſay, when mens, and womens apparell is ſober, modeſt, and Chriſtian like, that they haue proud hearts, and are proud of that attire? You goe very farre indeed to iudge the heart: you ought to iudge charitably of ſuch as goe ſoberly, and modeſtly attired, euen that their heart is according vnto their attire. As for you, we may rather think your hart is vain, light & fooliſh, becauſe your attire doth ſtrongly argue it. And as the Prophet ſaith: The triall of your countenance teſtifieth againſt

you declare your sinnes as *Sodom*, and hide them not. *Esay* 3.9.

Antilegon. I pray you then set downe some rules for apparell out of the Scriptures.

Theol. I may well set downe what I will: but surely most men and women will do what they list. For verily, if may be thought, that many of this age have forsworne God, and his word, and all godnesse. For they are come to this point, let God say what he will, they will do what they list. For as the Prophet saith, They have made a couenant with hell, and with death, and are growne to an agreement. *Esay* 28. 15. And I do verily thinke, if God himselfe should come downe from heauen in his owne person, and dissuade men and women from this vanitie of apparel, yet would they still vse it, as it were in despite of God, and as it were to anger him the more: for they are so extraordinarily enamoured, and so immoderately delighted with it, and do so continually and altogether dote of it, and are so woe mad of it, that they wil haue it, though men and Angels, and all the world say nay: nay which is more, though they should go to the diuel quicke with it. And therefore it is but lost labour to speake against it, preach

against

againſt it, or write againſt it. It is but euen to plough the Sea, or knocke at a deafe mans doore. For there is no hope of any reformation. Onely this we gaine, that the worlde is reproued and conuicted of ſinne, and theſe thinges ſhall ſtande in record againſt them in the laſt day: ſo that they may ſay they had a faire warning, and that there was a Prophette amongſt them.

Philaga. Yet for all this, I pray you ſet vs downe ſome directions and rules out of Gods holy booke, concerning attire: for albeit ſome be verie badde and outragious in theſe things, yet there bee ſome others which are well diſpoſed, and will no doubt make ſome conſcience to frame themſelues according to the rules of Gods word.

Theol. Well then for their ſakes which are well diſpoſed, I will ſet downe ſome fewe directions. Saint Paul in the 1. Tim. 2. 9. willeth that women ſhould array themſelues in comely apparell, with ſhamefaſt and modeſtie, as becommeth women that profeſſe the feare of God: and not with broydered haire, or Gold, or Pearles, or coſtly apparell.

The Apostle S. Peter, 1. Pet. 3. 3. giueth the like rules also: for he saith, speaking of Christian matrones, and professors of holy Religion, That their apparell must not be outward: that is, not consist so much in outward bravery, As broyded haire, gold put about, &c. as it must be inward, that the hid man of the heart may be cloathed with a meeke and quiet spirite, which is a thing before God much set by: for after this maner saith hee, in times past, the holy women which trusted in God, did attire themselues: as *Sara, Rebecca, Rachel*, and such like auncient and graue matrones.

Phila. Wherein doth this inward cloathing specially consist?

Theol. In foure thinges, which are set downe in the forenamed places. To wit, shamefastnesse, modestie, a quiet spirit, and a meeke spirit.

Phila. These bee fine suites of apparell indeed. I would all women wold put them on, and neuer put them off; but weare them cōtinually, for they are the better for wearing, though al other apparel be the worse.

Theol. If women would decke themselues inwardly with these foresaid vertues, they would bee vnto them as ornaments of Gold, and Iewels of Pearle. For the woman

man that feareth the Lord, ſhalbe praiſed. *Pro.*31.

Phila. But now I pray you Sir ſet downe your iudgement for outward attire.

Theol. This is all that I can ſay touching that point, that it muſt be as the Apoſtle ſaith, Comely, decent, handſome, ſeemely, not light, not wanton, not laſciuious, not immodeſt, not offenſiue.

Phila. But who ſhall iudge what is comely, ſober, handſome, modeſt? &c. For euery man and woman, will ſay their apparell is but decent & clenly, how gallant, braue, and flaunting ſoeuer it be.

Theol. Herein the examples of the moſt godly, wiſe, graue and modeſt men and women are to be followed. For who can better iudge what is comely, ſober, and modeſt, then they?

Phila. But we ſee ſome euen of the better ſort, in this matter are a litle infected, runne out, and goe beyond their bounds.

Theol. The more is the pittie. But alas we ſée the ſway of the time, and the rage of the ſtreame is ſo violent, that it carrieth before it, whatſoeuer is not ſetled, and verie déepe roted. And ſome godly and well diſpoſed perſons, whoſe hearts are not with theſe things but with God, are notwithſtanding

perforce carried away with the violence of the winde and tide: whose case, though it cannot well be defended, or excused, yet is it much to be pitied, and lamented.

Phila. Haue you any further directions touching this point?

Theol. There is one thing yet more to be added: to wit, that attire be according to mens places, callings, and degrees: for that is not seemely for one, that is seemely for an other: that becomes not one mans place, that becommeth an others: for that is not meete for poore men, which is meete for rich men: nor that meete for meane men, which is meete for men of note and great place.

Phila. Then you thinke it lawfull for Kings, Princes, and great personages, to weare pearle, gold, siluer, veluet, &c.

Theolo. Questionlesse it is lawfull for such in sober maner, and measure, to weare the most costly and precious things which the earth can affoord, and that to set out the magnificence, pompe and glory of their places: and therefore such things in them, are most comely and decent.

Phila. But now a dayes, fewe will keep within compasse, fewe will knowe their places: but the most part runne beyond their

their bounds, and leape quite out of their ſockets.

Theol. True indeed: for now a dayes, meane Gentlewomen, yea ſome Gentlewomen of their owne making, will ruffle it, and braue it out in their attire like Countelles, and Ladies of honour: plaine folke alſo in the Countrey, will flaunt it like Courtiers, and good Gentlemen, and Gentlewomen: and they ſeeme to ſay in their hearts, fie of this plainneſſe, we will no more of it, we will not take it as we haue done: ſo that now the olde Prouerbe is verified, Euery Iacke will be a Gentleman, and *Ione* is as good as my Lady: for now we cannot by their apparel, diſcerne the maide from the Miſtreſſe, nor the wayting Gentlewoman from her Lady: and thus we ſee in this matter of Apparell, how all is out of ioynt.

Phila. Is there any more to be ſaid in this caſe?

Theol. There is yet an other thing to be reſpected in this matter of attire.

Phila. What is that?

Theol. That it be according to mens abilities: for it is lamentable to conſider, how poore men, and women, poore hyred ſeruants, milke-maides, and ſuch like, goe quite

quite beyond their abilitie. And more lamentable, to see what wretched and ilfauoured shifts they make to compasse these things: so sharpe and so egerly are they set vpon them.

Phila. Well Sir, now you haue sufficiently rolled this stone, and at large satisfied vs, touching the matter of Pride, which is the first signe of condemnation. Now proceed to the second, which is Whoredome: and vnfolde vnto vs out of the scriptures, the daungers thereof.

Whoredome.

Theol. Salomon in his Prouerbs, Chap. 22. Vers. 14. saith: That the mouth of a straunge woman, or an harlot, is as a deepe pit, hee that is a detestation to the Lorde, shall fall therein. Wherein he plainly sheweth, that those whom God detesteth, and is exceeding angry with, are giuen ouer vnto this vice. And in an other place he saith: An whore is as a deepe ditch, and as a narrow pit. Chap. 23. 27. Noting thereby, that if a man be once fallen in with an harlot, he shal as hardly get out againe, as a man that is plunged into a verie deepe and narrow pit, where he can scant stirre himselfe. The same Salomō in the booke of Ecclesiastes, Chap. 7 & 8. yeeldeth vs the reason heereof: namely, because she is as nettes, snares, & bands, wherein if a man be once taken, he is fast enough

enough for getting out. I finde saith he more bitter then death, the woman whose heart is as nettes, and snares, and her handes as bands: Hee that is good before God, shall be deliuered from her, but the sinner shall be taken by her. We do therefore plainly see in what a labyrinth and dangerous case they bee, that are left of God, and giuen ouer to Whoredome and harlots. And therefore it is saide, *Pro.6.25.* Desire not her beautie in thine heart, neither let her eye-liddes catch thee: for by a whorish woman, a man is brought to a morsell of bread, and the adulteresse hunteth for life which is pretious. Againe he saith. Albeit the lippes of a harlot droppe as an hony combe, and the roofe of her mouth is softer then oyle: yet her latter end is bitter as wormewood, and as sharpe as a two edged sword. Chap.5.3. All these prudent speeches of the holy Ghost, do most euidently shewe vnto vs, what a fearefull thing it is to commit Whoredome, and so to fall into the handes of whores and harlots. Therefore Iob saith of the wicked; Their soule dieth in youth, and their life among the whoremongers. *Iob.36.13.*

Phila. You haue very well shewed out of Gods booke, the great danger of Whoredome and adultery. And it is greatly to be lamented,

lamented, that men in this age, make so light of it as they do, and that it is so common a vice: nay that some (alas with griefe I speake it) do professe it, liue by it, and prostitute themselues wholly vnto it.

Theol. Such men and women, may iustly feare the plaguing hand of God: for the Lord saith by his Prophet: Though I fedde them to the full, yet they committed adulterie, and assembled themselues by companies in harlots houses: They rose vp in the morning like fedde horses, euery man neighed after his neighbours wife. Shall I not visit for these things (saith the Lord?) Shall not my soule bee auenged on such a Nation as this? *Iere.* 5,8.

Phila. Me thinketh if men were not altogether hardned in this sinne, and euen past feeling, and past grace, this threatning and thundring of God himselfe from Heauen, should terrifie them.

Theol. A man would thinke so indeed: but now we may take vp the old complaint of the Prophet: I harkened, and heard, and loe no man spake aright: no man repented him of his euill, saying: What haue I done? euery one turneth to their race, as the horse rusheth into the battell. *Ier.* 8,6.

Antile.

Antile. Tush whoredome is but a trick of youth, and we see all men haue their imperfections.

Theol. You speak prophanely, and wickedly: for shall we count that but a tricke of youth, for the which ỳ Lord smote three and twentie thousand of his owne people in one day? 1. Cor. 10. 8. Shall we count that but a trick of youth, for the which ỳ Lord threatned Dauid, his owne seruant, that the sword should neuer depart from his house? 1. Sam. 12. 10. Shall we count that but a trick of youth, for the which Hamor and Shechem, the father and the sonne, and many other, both men, women, and children, were cruelly murdred by Simeon and Leui, the sons of Iacob? Gen. 34. 25. Shall we count that for a trick of youth, for the which the Lord slew Hophin and Phinehas, the two sons of Eli the priest, in the battle of the Philistines? 1. Sam. 2. 25. and Chap. 4. 11. Shall wee thus set all at sixe and seuen, and make light of such horrible villanies? doth not the seueritie of the punishments, shewe the greatnesse of the sinne? doth not the Apostle say these things came vppon them for our ensamples? vpon whom, the ends of the worlde are come: and yet you passe it ouer with a tush, and a tricke of youth,

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lamented, that men in this age, make so light of it as they do, and that it is so common a vice: nay that some (alas with griefe I speake it) do professe it, line by it, and prostitute themselues wholly vnto it.

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as if God were to be dallied with. No, no, be not deceiued, God is not mocked. They which will not be moued now in hearing, shal one day be crushed in peeces in feeling. And they which now call whoredome a tricke of youth, shal one day howle & cry, yel and yelp, for such trickes, with woe and alas that euer they were borne.

Antile. Oh Sir, you must beare with youth. Youth you know is fraile: and youth will be youthfull, when you haue saide all that you can.

Theol. Yea, but God doth allow no more libertie vnto youth then vnto age: but bindeth all vpon paine of death to the obedience of his commaundements. The Apostle saith, Let young men be sober minded. *Tit.* 2. 6. Dauid saith: Wherewith shall a yong man cleanse his way? in taking heed thereto, according to thy word. *Psal.* 119. *vers.* 9. The wise man saith: Remember thy Creator in the dayes of thy youth. *Eccle.* 12. 1. And further addeth: that if they will needs follow their lustes, their pleasures, and their owne swing: yet in the end, he will bring them to iudgement, arraigne them, condemne them, and tame them, in hell fire well enough.

Phila. Yet we see, men are so violently carried after their lusts, and so desperately bent,

bent, that they wil haue the preſent ſweet, and pleaſure of ſinne, come of it what will: Come ſickneſſe, come death, come hell, come damnatiō. They are at a point. They will pay the higheſt price for their luſtes. They wil purchaſe their pleaſures with the loſſe of their ſoules. Oh wofull purchaſe! Oh damnable creatures!

Theol. Sweete meate wil haue ſowre ſawce, and a dramme of pleaſure, a pound of ſorrow. Such curſed caitiffes ſhall at laſt pay a deare ſhot for their pleaſures. Such deſperate wretches, ſhall one day knowe to their euerlaſting woe, what it is to prouoke God, and to ſinne with ſo high an hand againſt him. They ſhal wel knowe ſpight of their hearts, that vengeance is prepared for the wicked, and that there is a God that iudgeth the earth. Let all men therefore take heed in time, For whoremongers and adulterers, God will iudge. *Hebr.*13.3. And the Apoſtle ſaith flatly, That whoremongers and adulterers ſhall not inherite the kingdome of God. 1.*Cor.*6.9. Let therefore no fornicator, or vncleane perſon, be founde amongſt vs, as was *Eſau. Hebr.*12. But let vs abſtaine from fleſhly luſts which fight againſt the ſoule. 1.*Pet.*2. And let euery one know how to poſſeſſe his veſſell in ho-

lineſſe and honour, and not in the luſtes of cõcupiſcence, as the Gentiles which know not God. 1. *Theſſ.* 4.5. Herein let vs conſider the wiſe ſpæch of an auncient Father: Sinne while it is in doing, miniſtreth ſome pleaſure: but whẽ it is committed, the ſhort pleaſure thereof vaniſheth away: and long ſorrow commeth in ſtead of it. Neither let vs heere reiect the ſaying of a wiſe Heathen: Shunne pleaſure for feare of ſmart. Sowre things follow ſweete, and ioy heauineſſe.

Chriſoſtom In Math.

Iſocrates ad demon.

Antile. Yet for all this, you ſhall not make mee beleeue that Whoredome is ſo hainous a matter: you make more of it then it is.

Theol. True indeede. For you, and ſuch as you are, wil beleeue nothing againſt your luſtes, and fleſhly delightes: and that is the cauſe why you are deafe on this eare. I will therefore adde a word or two more out of the Oracles of God, to that which hath bene ſpoken. The wiſe King ſaith: Hee that committeth adultery with a woman, deſtroyeth his owne ſoule. *Pro.*6.32. and ſo is acceſſary to his owne death, which is no ſmall matter. For we vſe to ſay, if a a man hang himſelfe, drowne himſelfe, or any manner of way make away himſelfe, that

that hée was curſed of God, that Gods hand was heauy againſt him, that the diuel ought him a ſhame, and now hæ hath paide it him. And all the Countrey ringes of ſuch a ſtraunge accident, when, and where it falleth out, and the Crowner of the Countrey doth ſit vpon it.

Howe much more may all the world wonder at this, that a man ſhould deſtroy his owne ſoule, and wittingly and willingly caſt away himſelfe for euer?

Now the holy Ghoſt ſaith: The Adulterer doth ſuch an act, giueth ſuch a venture, and willingly murthereth himſelfe. Wherfore woe vnto him that euer hæ was borne: for ſure it is, the great Crowner of heauen, that crownes whome he will crowne, ſhall one day ſit vppon it, and giue iudgement.

Moreouer, as the Adulterer ſinneth againſt his ſoule: ſo alſo hæ ſinneth againſt his bodie, after a ſpeciall manner, as witneſſeth the Apoſtle. 1. Cor. 6. 18. Alſo he ſinneth againſt his goods and outwarde eſtate, as the holy man Iob teſtifieth, ſaying: Adultery is a fire that deuoureth to deſtruction, and it will roote out all our increaſe. *Iob.* 31. 12. Furthermore, hæ ſinneth againſt his name.

For the adulterer ſhall finde a wound and diſhonour, and his reproach ſhall neuer be put away. *Pro.*6.33.

Item, He ſinneth againſt his wife, who is his companion, and the wife of his couenant. *Mal.*2.14. And God ſaith in the ſame place, Let none treſpaſſe againſt the wife of his youth: keepe your ſelfe in your ſpirit and tranſgreſſe not. Laſt of all, he ſinneth againſt his children, and poſteritie. As the Lord ſaid to Dauid: Becauſe thou haſt deſpiſed mee and done this; Therefore the ſword ſhall neuer depart from thy houſe: Behold I will raiſe vp euil againſt thee, out of thine owne houſe. 2.*Sam.*12.10. Now therefore to conclude this point, we may ſee how many deadly woundes men make in themſelues by committing of adultery. They wounde themſelues in their ſoules. They wound themſelues in their bodies. They wounde themſelues in their goods. They wounde themſelues in their names. They wounde themſelues in their wiues, and in their children. What man except he were ſtarke madde, would thruſt in himſelfe in ſo many places at once? The adulterer with his one ſinne of adultery, maketh all theſe deadly wounds in himſelfe: And it is an hundred to one he will neuer get them cured, but

will

will die, and bléed to death of them. Loe thus you ſée the daungerous qualitie and condition of this ſinne: ſhall we now therfore make light of it? ſhall we ſay it is but a tricke of youth? ſhall we ſmoth ouer the matter with ſwéete words, when the holy Ghoſt maketh it ſo hainous and capitall? ſhall we make nothing of that which drayweth downe Gods wrath vpon ſoule, bodie, goods, name, wife and children? That were an vntollerable blindneſſe, and moſt extreame hardneſſe of heart. An auncient writer hath long ago paſſed ſentence vpon vs, who make ſo light of this ſinne. For ſaith he, Adultery is the very hooke of the diuel, whereby he draweth vs to deſtruction. Basil. in Epiſt. And an other godly Father ſaith: That Adultery is like a fornace, whoſe mouth is gluttony, the flame pride, the ſparkles filthie wordes, the ſmoake an euill name, the aſhes pouertie, and the ende ſhame. Gregory. And ſo we plainly ſée, that howſoeuer we regard not this ſinne, but flatter our ſelues in it: yet thoſe whoſe eyes the Lorde hath opened, haue in all ages condemned it, as moſt flagitious, and horrible: yea the very Heathen wil riſe vp in iudgement againſt vs, who haue ſpoken and written many thinges againſt this filthie and beaſtlye vice.

Phila. Now indeed you haue ſufficiently branded this vice of Adultery, and laide out the vglineſſe thereof, that all men may beholde it ſtarke naked, and abhorre it. If any man notwithſtanding all this, will venture vpon it, hee may be ſaide to be a moſt deſperate monſter: for what doth hee elſe but as it were put his finger into the Lyons mouth, and as it were take the Beare by the tooth: and they may well knowe what will followe, and what they may looke for.

Let all men therefore in time take heed to themſelues, and to their owne ſoules, as they will anſwere it at their vtmoſt perill, at the dreadfull day of iudgement, when the ſecrets of all hearts ſhall be diſcloſed.

But nowe one thing reſteth, to wit, that you woulde ſhewe vs the ſpeciall rootes, and cauſes of Adultery.

Theol. There be fiue ſpeciall cauſes of it.

The firſt is our naturall corruption: for the very ſpawne and ſeede of all ſinne, is in our corrupt nature, and this of all other, is a moſt inherent ſinne. As witneſſeth the Apoſtle Saint Iames, ſaying: When luſt hath conceiued, it bringeth foorth ſinne:

and

and ſinne when it is perfected, bringeth forth death. *Iam.* 1. 15.

The ſecond is Gluttony, and fulneſſe of bread. For when men haue filled their bellies, and crammed their paunches as full of good cheare, Wine and ſtrong drinke, as their ſkinnes can holde, what are they meete for, or what minde they elſe, but Adultery and vncleanneſſe?

And therefore well ſaieth one: Great nouriſhment, and groſſe feede, is the ſhop of luſt. The Heathen Poet could skill to ſay, *Sine Cerere & Baccho friget venus.* Terence.

Without meate and drinke, luſt waxeth colde. And to this effect the wiſe King ſaith: That their eyes ſhall behold ſtraunge women, whoſe hearts are ſet vpon Wine and belly-cheare. And therefore he aduiſeth all men, not to loke vppon the Wine when it appeareth redde, when it sheweth his colour in the Cuppe, or ſtirreth very kindly, and that for feare of this afterclap. Pro. 23. verſ. 3. and 33.

An auncient writer ſaith to the ſame purpoſe. Hee that delicately pampereth his belly, and yet would ouercome the ſpirit of fornication, is like him that will quench a flame of fire with Oyle. Gregorius Nazianz.

Therefore to close vp this point, sure it is, though men pray, heare, and reade much, and be otherwise well disposed: yet except they be abstainious in dyet, they wil be much troubled with lust.

The third cause of Adultery is Idlenesse. For when men are lazie, luskish, and Idle, hauing nothing to do, they lye wide open to Adultery, and lust creepeth into them.

Some Hiſtoriographers write, that the Crab-fish is very desirous to eate Oysters, but because shee cannot perforce open them, shee watcheth her time when they open themselues vnto the Sunne after the tyde, and then shee putteth in her Clawe, and pulleth out the Oyster. Euen so Sathan watcheth his opportunitie against vs, that hee may iniect and breathe into vs, all filthie lustes, and adulterous desires, when wee lye open vnto him by Idlenesse.

Wisely therefore to this pointe saide the Greeke Poet: Much rest nourisheth lust. And an other Poet saith: *Quæritur Aegisthus quare sit factus adulter in promptu causa est desidiosus erat.*

Sloathfull lazinesse is the cause of Adulterie. And therefore an other saith. Eschew Idlenesse, and cut the sinewes of lust.

The

The fourth cause of adulterie, is wanton apparell, which is a minstrelsie that pipes vp a daunce vnto whoredome: but of this enough before.

The fift and last cause of adulterie, is the hope of impunitie or escaping of punishment: for many being blinded and hardned by Sathan, thinke they shall neuer be called to an accounts for it: and because they can bleare the eyes of men, and carrie this sinne so closely vnder a cloud, that it shall neuer come to light, they thinke all is safe, and that God seeth them not. And therefore Iob saith: The eye of the adulterer waiteth for the twilight, and saith, none eye shall see mee. *Iob.* 24. 15. And in an other place: How shal God know? can he iudge through the darke cloude? *Iob*, 22. 13. But verily, verily, though the adulterer doth neuer so closely and cunningly conuey his sinne vnder a Canopie, yet the time will come when it shal be disclosed, to their eternall shame: for God wil bring euery worke to iudgement, with euery secret thought, whether it be good or euill. Eccles. 12. 14. For he hath set our most secret sinnes in the light of his countenance. Psal. 90. 8. And hee will lighten the things that are hidde in darkenesse, and make the counsailes of the heart manifest. 1. Cor 4. 5.

For this cause Iob saieth: When I sinne thou watchest mee, and wilt not purge me from my sinne. *Iob.* 10.

Phila. Now you haue shewed vs the causes of Adultery, I pray you shew vs the remedies.

Theol. There be sixe remedies for Adultery, which no doubt will greatly preuaile, if they be well practised.

Phila. Which be they?

Theologus.

Sixe remedies of Adultery.

Labour.
Abstinence.
Temperance.
Prayer.
Restraint of senses.
Shunning of womens company, and all occasions whatsoeuer.

Phila. Well Sir, now you haue waded deepe enough in this second signe of damnation: I pray you let vs proceed to the third, which is Couetousnesse. And as you haue laid naked the two former, so I pray you strip this starke naked also, that all men may see what an vgly monster it is, and therefore hate it, and abhorre it.

Theol.

Auarice.

Theol. I would willingly ſatiſfie your minde: but in this point I ſhall neuer do it ſufficiently. For no heart can conceiue, or tongue ſufficiently vtter, the loathſomenesſe of this vice. For Couetouſneſſe is the fowleſt fiende, and blackeſt diuel of all the reſt. It is euen great Beelzebub himſelfe. Therfore I ſhall neuer be able fully to deſcribe it vnto you: but yet I wil do what I can to ſtrippe it, and whippe it, ſtarke naked. And howſoeuer the men of this earth and blinde worldlings, take it to be moſt ſweete, beautifull, and amiable, and therefore do imbrace it, entertaine it, and welcome it, as though there were ſome happineſſe in it. Yet I hope when I haue ſhewed them the face thereof in a Glaſſe, euen the true Glaſſe of Gods word, they will be no more in ſuch loue, but quite out of all conceit with it. I will therefore holde out this Glaſſe vnto them.

Saint Paule to Timothie, brandeth this ſinne in the forehead, and boareth it in the eares, that all men may knowe it, and auoyd it, when hée ſaieth: Couetouſneſſe is the roote of all euill. 1. *Tim.* 6. 10. Our Lorde Jeſus alſo giueth vs a watch-word to take hœde of it, ſaying:

Take

Take heed and beware of couetouſneſſe. *Luk.* 12.15. As if he ſhould ſay, touch it not, come not neare it: it is the very breath of the diuell: it is preſent death, and the very ratsbane of the ſoule. The Apoſtle layeth forth the great daunger of this ſinne, and doth exceedingly grime the face of it, when he ſaith, That the end of all ſuch as minde earthly things is damnation. *Phil.* 3.19. Let all carnall worldlings, and muckiſh minded men lay this to heart, and conſider well of it, leaſt they ſay one day, had I wiſt.

Phila. Good ſir lay open vnto vs the the true nature of couetouſneſſe, and what it is, that wee may more perfectly diſcerne it.

Theol. Couetouſneſſe is an immoderate deſire of hauing.

Phila. I hope you do not think that frugalitie, thriftineſſe, and good husbandrie, to be couetouſneſſe.

Theol. Nothing leſſe: for they be things commanded, being done in the feare of God, and with a good conſcience.

Phila. Do you not thinke it lawfull alſo for men to do their worldly buſines, and to vſe faithfulneſſe and diligence in their callings, that they may prouide for themſelues and their families?

Theol.

Theol. Yes no doubt: and the rather, if they do these things, with calling vpon God for a blessing vpon the works of their hands: and vse prayer and thankes-giuing before and after their labour: taking heed all the day long of the common corruptions of the world, as swearing, cursing, lying, dissembling, deceiuing, greedy getting, &c.

Phila. Wherein I pray you doth couetousnesse especially consist?

Theol. In the greedy desire of the mind, for we may lawfully do the workes of our calling, and play the good husbands, and good huswiues: but we must take heed, that distrustfulnesse, and inward greedinesse of the world do not catch our hearts, for then are we set on fire, and vtterly vndone.

Phila. Sith couetousnesse is specially of the heart, how may we know certainly when the heart is infected?

Theol. There be foure speciall signes of the hearts infection.

Phila. Which be they?

Theol. The first is, an eager and sharpe set desire of getting. Therefore the holy Ghost saith, He that hasteth to be rich, shal not be vnpunished. *Pro.* 28. And againe: An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

ſed. *Prou.*20.21. The Heathen man alſo ſaith: No man can bee both iuſtly, and haſtily rich.

Demoſthenes in Olinth. 3.

The ſecond is a pinching and nigardly keeping of our own: that is, when men being able to giue, wil hardly part with any thing, though it be to neuer ſo holy and good vſe. And when at laſt with much adoo, for ſhame they giue ſomething, it commeth heauily from them (God wot) and ſcantly.

The third is the neglect of holy duties: that is, when mens mindes are ſo taken vp with the loue of earthly things, that they begin to ſlake and cole in matters of Gods worſhip.

The fourth and laſt, is a truſting in riches, and ſtaying vppon them, as though our life were maintained by them, or did cõſiſt onely in them: which thing our Lord Ieſus flatly denieth, ſaying. Though a man haue abundance, yet his life conſiſteth not in the thinges that he hath. *Luk.* 12.15.

Theſe then are foure euident ſignes and tokens, whereby we may certainly diſcerne that mens hearts and intrailes are infected with Couetouſneſſe.

Philaga. You haue very well ſatisfied vs in this point. Nowe let vs vnderſtand the

the originall cauſes of Couetouſneſſe.

Theol. There be two ſpeciall cauſes of Couetouſneſſe. The one is the ignorance and diſtruſt of Gods prouidence.

The other is the want of taſting and feeling of heauenly thinges. For till men taſte better thinges, they will make much of theſe: till they feele heauen, they wil loue earth: till they be religious, they will be couetous.

Therefore the cauſe is ſome eſpied, why men are ſo ſharpe ſet vppon theſe outward thinges, and do ſo admire riches, worldly pompe, pleaſures, and treaſures, becauſe they knowe no better, they neuer had taſte or feeling of thoſe things which are eternall.

Phila. Now as you haue ſhewed vs the cauſes of Couetouſneſſe, ſo let vs alſo heare of the effects.

Theolo. If I once enter into this, I ſhall be entangled, and wounde vp in a maze, where I knowe not howe to get out againe: for the euill effects of this vice are ſo many, and ſo great, that I know not almoſt where to beginne, or where to end. Notwithſtanding I will enter into it, get out how I can.

Phila.

Phila. If you do but giue vs some taste of them, it shall suffice.

Theol. Then I will briefly dispatch things in order. And first of all, I reason from the words of the Apostle before alleadged, that if couetousnesse and the loue of money be the roote of all euill, then it is the roote of idolatrie, the roote of murther, the roote of theft, the roote of lying, the roote of swearing, the roote of simony, the roote of briberie, the roote of vsurie, the roote of lawing, the roote of all contentions in the Church, and the roote of all brablings and brawlings in the Common-wealth. Moreouer it spreadeth farre and neare: it dwelleth in euery house, in euery Towne, in euery Citie. It prieth into euery corner, it crepeth into euery heart. It annoyeth our Philitions, it infecteth our Diuines, it choaketh our Lawiers, it woundeth our Farmers, it banneth our Gentlemen, it murdereth our Tradesmen, it bewitcheth our Merchants, it stingeth our Marriners. Oh couetousnesse, couetousnesse: it is the poyson of all things, the wound of Christianitie, the bane of all goodnesse. For couetousnesse marres all: it marreth all euery where, in all places, in all degrees, amongst all persons. It marreth marriages, for it coupleth young to old, and old to young. It marreth hospitalitie:

hospitalitie: It marreth all good house-kéeping: It marreth almes-déeds: It marreth Religion: It marreth professors: It marreth Ministers: It marreth Magistrates: It marreth all things. And therfore what sinne so greeuous, what euill so odious, what vice so enormious as this? For this cause it was prettily said of one, that all other vices are but Factors to Couetousnesse, and serue for Porters to fetch and bring in her liuing. She maketh Simony her drudge, Bribery her drudge, Vsury her drudge, deceit her drudge, swearing her drudge, lying her drudge. Oh what a diuel incarnate is this, that setteth so many vices a worke, and hath so many factors and vnderlings to serue her turne. Are they not in a prettie case thinke you, that are infected with this sinne? Oh they are in a most miserable case. It had bene good they had neuer bene borne. For being aliue, they are dead: dead I meane in their soules. For Couetousnesse is soules poyson, and soules bane. Couetousnesse is the strongest poyson to the soule that is. It is a confection of all the Spiders, Toades, Snakes, Adders, Scorpions, Basiliks, and all other the most venemous vermine of the whole world. If the diuel can get vs to take downe but one penny-weight of it, it is enough, he desires

no more. For presently we fall downe starke dead.

Therefore the Apostle saith: They that wil be rich (he meaneth in all haste, by hooke or by crooke) fall into temptations, and snares, and into many foolishe and noysome lusts, which drowne men in destruction, and perdition. 1. *Tim* 6. For as Couetousnesse is rancke poyson to the soule: so the Apostle compareth it to a deepe gulfe, wherein thousandes are drowned. And therefore hee addeth in the same place. But thou ô man of God flee these things. In which words, he doth most gravely advise all the ministers of the word of God, to take heede of it. For as it is daungerous to all men, so is it most daungerous and offensiue in the Preachers of the Gospell.

Phila. Indeed it must needes be graunted, that Couetousnesse is a verie grieuous sin, yea euen a monster with seuen heads. Yet for all that, we see in this our yron age, how many of all sortes are infected with it: and howe fewe will giue any thing to any holy vse.

Most men now a dayes haue nothing to spare for Christ, nothing for his Gospel, nothing for the Church, nothing for the poore children of God, and needie mem-

bers

bers of Christ, Christ is little beholden vnto them: for they will doo nothing for him, no not so much as speake a good word in his cause, or the cause of his poore Saintes. Euery little thing with them, is too much for God and good men: For when they come to giuing vnto holy and necessary vses, then they will sticke at a penny, and scotch at a groat, and euery thing is too much. But to bestowe vpon themselues, nothing is too much. Nothing is too much for lusts, for pleasures, for back, belly, and building: for Cardes, and Dice, for whores and harlots, for riotting and reuelling, for Tauernes and brothel-houses. Hundreds and thousands, are litle enough, and too litle, for their expences this way. It is lamentable to consider, what masses of money are spent and bestowed vpon these things. But alas, alas, howe heauy an account haue they to make in the day of the Lord, which so spend their landes, liuings, and reuenues. I quake to thinke what shall become of them at the last. It were wel for them, if they might bee in no worse case then a Crocodile, or a Curre-dogge.

Theol. It is most certaine that you say: and wee haue all great cause to lament it, and to take vp the olde complainte of the

Prophet Ieremy, saying: From the least of them, euen vnto the greatest of them, euery one is giuen vnto Couetousnesse: and from the Prophet euen vnto the Priest, they all deale falsly. *Ieue.6.13.* And an other Prophet saith. They build vp *Zion* with bloud, and *Ierusalem* with iniquitie: The heads thereof iudge for rewardes, and the Priests therof teach for hire, and the Prophets thereof prophesie for money: yet will they leane vpon the Lorde, and say, Is not the Lord amongst vs, no euil can come vnto vs. *Mic.3.10.*

Both these holy Prophets and men of God, do fully describe vnto vs the state of our time, wherein though all be corrupted: yet we beare our selues stoutly vpon God, we presume of his fauoure, because of our outward profession, and say in our hearts, no euil can come vnto vs.

Asune. You say verie true Sir. The worlde was neuer so set vppon Couetousnesse, and men were neuer so greedily giuen to the world as now a dayes. And yet in truth there is no cause why men should be so sharpe set vppon this world: for this world is but vanitie: and all is but pelfe and trashe. Fie of this mucke.

Phila.

Philaga. Many ſuch men as you are, can skill to giue good words, and ſay. Fie of this world, all is but vanitie. And yet for all that, in your daily practiſe, you are neuertheleſſe ſet vpon the world, nor neuer the more ſeeke after God. You heare the word of God no whit the more, you reade no whit the more, you pray neuer the more: which euidently ſheweth, that all your faire ſpeeches and proteſtations, are but hypocriſie, and leaſing. Your heart is not with God for all this: all is but words, there is no ſuch feeling in the heart.

And therefore I may iuſtly ſay to you, as God himſelfe ſaide to his people. This people haue ſaide well all that they haue ſaide. Oh that there were an heart in them to feare mee, and keepe my commaundements. *Deut.* 5.28.

Theolo. His words indeed are good, if his heart were according: For all things conſidered, there is no cauſe why men ſhould be ſo giuen to this world. For they muſt leaue it, when they haue done all that they can. As we ſay, To day a man, to morrowe none.

And as the Apoſtle ſaieth: We brought nothing into this world, and (it is certaine) wee ſhall carry nothing out. 1. *Tim.* 6.

We muſt all die we knowe not how ſone. Why therefore ſhould men ſet their hearts vpon ſuch vncertaine & deceiueable things? For all things in this worlde are more light then a Feather, more brittle then Glaſſe, more fleeting then a ſhaddowe, more vaniſhing then ſmoake, more vnconſtant then the winde.

Doubtleſſe ſaieth the Prophet Dauid: Man walketh in a ſhaddowe, and diſquieteth himſelfe in vaine: hee heapeth vp riches, and cannot tel who ſhal gather them. *Pſal.*39.6. I wonder therfore ỳ theſe moulds and muck-wormes of this earth, ſhould ſo minde theſe ſhaddowiſh things, and ſo doate of them as they do? If they were not altogether hardened and blinded by the diuel, they would not be ſo nearly knit to the clod, and the penny, as they are, thinking, and alwayes imagining, that there is no happineſſe but in theſe things, which are but dung and droſſe: and at laſt they will giue vs the ſlip, when we thinke our ſelues moſt ſure of them.

The wiſe King who had greateſt experience of theſe thinges, that euer man had, (for he enioyed whatſoeuer this worlde can afford, vpward, and downward, backward, and forwarde) yet coulde finde nothing in them

them but vanitie and vexation of spirit.

Moreouer, he flatly auoucheth, that all these thinges, riches, wealth, honour, pleasures, and treasures, will most notably deceiue vs in the ende, giue vs the slip and be gone. For hee compareth riches and all the glory of this world, to an Eagle or Hawke, which a man holdeth vpon his fist, stroaketh her, maketh of her, taketh great delight and pleasure in her: and saieth hee will not take ten pound for her: yet all on the sudden, she taketh her flight, and flieth vp into the aire, and he neuer seeth her more, nor shee him. The words of the holy Ghost are these.

Wilt thou cause thine eyes to flie after them? (meaning riches,) thou maist, but they will not be found: for they wil make themselues winges like to the Eagle, which flieth vp to heauen. *Prou.* 23. 5. From hence we may learne, that though we set our hearts neuer so much on any thing here belowe, yet at last it shall be taken from vs, or we from it.

Therfore all worldly men do but weaue the Spiders webbe. And may fitly be compared to the seely Spider, who toileth her self, and laboureth all the weeke long to finish vp her webbe, that she may lodge her selfe in it, as in her owne house and free-hold.

But alas at the weekes ende, a maide in a moment with one brushe of a broome, dispossesseth her of her inheritance, which shee had purchased with great labour, and much adoo.

Euen so when the men of this world haue with much care and trauell purchased great landes and reuenewes, and gathered all that they can, yet on the sudaine, death with one stroake of his direfull Dart, will make them giue vp the ghost, and then where are they?

Herodotus Polim.

It was prettily therefore said of a man in the light of nature, No man hath euer liued so happily in this life, but in his life time, many thinges haue befallen him, for the which hee hath wished rather to dye then to liue. And assuredly I thinke there was neuer any man liued any one day vpon the face of this earth, but some griefe or other, either in, or iustly might inuade his minde ere night, either in regarde of the temptations of the worlde, the flesshe, or the diuel: or in regarde of soule, bodie, goods, or name: in regarde of wife, children, friendes, or neighbours; In regarde of daungers to Prince, estate, Church, or Common-wealth: In regard of casualties and losses by water, by fire, by sea, or by land.

What

What a life therefore is this, that hath not one good day in it? who would desire to dwell long in it? for it lieth open every day to manifold miseries, dangers, losses, casualties, reproaches, shame, infamy, pouertie, sicknesse, diseases, collicks, agues, toth-ache, head-ache, back-ache, bone-ache, and a thousand calamities.

Phila. You haue very well described vnto vs, the vanitie of this life, and that no day is free from one sorrowe or other, one griefe or other: which thing our Lord Iesus ratifieth in the reason which he bringeth, why we should not distrustfully care for to morrow.: *For* saith he, *sufficient vnto the day, is the euill thereof.* Or as some read it, *The day hath enough with his owne griefe.* Wherein he doth plainely shewe, that euery day hath his sorrow, his euill, his griefe, and his thwart: but I pray you proceed further in this point.

Theol. This I say further, that when men haue swinked and sweat, carked and cared, moiled and turmoiled, drudged and droiled, by night, and by day, by sea, and by land, with much care and sorrow, much labour and griefe, to rake together the things of this life: yet at last, all will away againe, and we must end where we beganne: for as

Iob ſaid. Naked wee came into the world, and naked we muſt goe out. *Iob.* 1. For euen as a wind-mill beateth it ſelfe, maketh a great noiſe, whirleth and whiſketh about from day to day, all the yeare long: yet at the yeares end, ſtandeth ſtill where it begunne, being not moued one foote backward or forward: ſo when men haue bluſtered and blowne all that they can, and euen runned themſelues out of breath, to ſcrape vp the commodities of the earth, yet at laſt they muſt ſpite of their beardes, end where they beganne: end with nothing, as they beganne with nothing: end with a winding ſheete, as they beganne with ſwadling cloutes. For what is become of the greateſt Monarkes, Kings, Princes, Potentates, and Magnificoes that euer the world had? Where is Cyrus, Darius, Xerxes, Alexander, Cæſar, Pompey, Scipio, and Hanniball? Where are the valiant Henries, and noble Edwards of England? Are they not all gone downe to the houſe of oblivion? are they not all returned to their duſt, and all their thoughts periſh? Though they were as Gods, yet haue they died as a man, and are fallen like others.

Who

Who now careth for them? who talketh of them? who feareth them? who regardeth them? do not beggers tread vpon them? yet while they liued, they were the Lords of the world: they were as terrible as Lyons: fearefull to all men: full of pompe and glory, dignitie, and maiestie.

They plowed vp all things, they bare all before them, and who but they? But now they haue giuen vp the Ghost, and are (as Iob sayth) gone downe to the house appointed for all the liuing. Their pompe is discended with them, and all their glory is buried in the ashes. They are now couered vnder a clodde, cast out into a vaut, made companions to Toades, and the wormes do eate them: and what is become of their soules, is most of all to bee feared.

Thus wee see how all flesh doth but make a vaine shewe for a while vppon this Theatre of miserie, fetcheth a compasse about and is presenty gone. For as the Poet saith: Serius, aut citius sedem properamus ad vnam. First or last, wee must all to the graue.

Asune. You haue made a very good speech:

ſpeech: it dooth mee good to heare it. I wonder all theſe things conſidered, that men ſhould bee ſo wholly giuen to this world as they are. I thinke the diuell hath bewiched them, for they ſhall carrie nothing with them when they die, but their good deeds and their ill.

Theol. The drudges and ſnudges of this world, may very fitly be compared to a Kings ſumpter-horſe, which goeth laden all the day long, with as much Gold and Treaſure as he can beare, but at night his Treaſure is taken from him: hee is turned into a ſorry dirtie ſtable, and hath nothing left him, but his galled backe.

Euen ſo, the rich cormorants, and catterpillers of the earth, which heere haue treaſured and hourded vp great heapes of gold and ſilver, with the which they trauell loaden thorowe this world, ſhal in the end be ſtript out of all, let downe into their graue, and haue nothing left them but their galled conſciences, with the which they ſhall be tumbled downe into the dungeon of eternall darkneſſe.

Philaga. Wherein dooth the ſting and ſtrength of the world eſpecially conſiſt?

Theol. Euen as the great ſtrength of Sampſon

Sampſon lay in his haire : ſo the great ſtrength of the woꝛld lieth in her two bꝛeſts, the one of pleaſure, the other of pꝛofit: foꝛ ſhe like a notable ſtrumpet by laying out theſe her bꝛeaſts, doth bewitch the ſonnes of men, and allureth thouſands to her luſt : foꝛ if ſhee cannot winne them with the one bꝛeaſt, yet ſhe gaineth them with the other : if not with pleaſure, then with pꝛofit : if not with pꝛofit, then with pleaſure. Ye is an odde man of a thouſand, that ſucketh not of the one bꝛeaſt, oꝛ the other. But ſure it is, which ſoeuer he ſucketh, he ſhall be poyſoned : foꝛ ſhe giueth none other milke but ranke poyſon. The woꝛld therefoꝛe is like to an alluring Iaell, which ſitteth at her doꝛe to entiſe vs to come in, and eate of the milke of her pleaſures : but when ſhe hath once got vs in, ſhe is ready (euen while we are eating) with her hammer, and her naile, to pierce thꝛough our bꝛaines.

Phila. I ſee plainely, this world is a very ſtrumpet, a ſtrong bait, & a ſnarling net wherein thouſands are taken. It is very birdlime which doth ſo belime our affections, that they cannot aſcend vpward. It is like the waights of a Clocke, hanged vpon our ſoules, which draweth them downe to the earth. It naileth vs faſt downe to the ground.

ground. It mortiſeth vs in the clay: it maketh vs abhominable vnto God. For I remember God made a lawe, that whatſoeuer goeth with his breſt vppon the ground, ſhould be abhomination vnto vs. *Leuit.* 11. How much more theſe carnall worldlings which are faſt ſoddered to the earth.

Theol. The Apoſtle S. Iames ſéeing into the déepe wickednesſe of this worꝛld, & knowing right wel how odious it maketh vs in the ſight of God, crieth out againſt it, tearming it adulterie, and all worꝛldlings adulterers, becauſe they forſake Chriſt, their true huſband, and whorishly giue their hearts to this worꝛld. Oh ye adulterers and adultereſſes ſaith he, know ye not that the amitie of this world is the enemitie of God? whoſoeuer therefore wil be a friend of this world, maketh himſelfe the enemie of God. And who dare ſtand forth and ſay, I will be the enemie of God? who therefoꝛe dare be a worꝛldling? foꝛ euery worꝛldling is the enemy of God. What then will become on you, O ye wicked worꝛldlings?

Philaga. It appeareth then plainely by the ſcriptures, that the exceſſiue loue of this world, and vnſatiable deſire of hauing, is a moſt daungerous thing, and men doo

doo they know not what, in seeking so greedily after it.

Theol. The Heathen man will rise vp in iudgement against vs, for he saith. Vnsatiablenes is the fouleſt euil amongſt mortall men: but many of our sea-gulfs and whirlepoles make no conſcience of it. They think it is no ſinne: they deuoure and ſwallow vp all, and yet are neuer ſatiſfied. They will haue all, and more then all, and the diuel and all. The whole world cannot ſatiſfie their mindes, but God muſt create new worlds to content them. Theſe men are ſicke of the golden dropſie, the more they haue, the more they deſire. The loue of money encreaſeth, as money it ſelfe encreaſeth. But the ſcripture ſaith. He that loueth ſiluer, ſhall not be ſatisfied with ſiluer. *Eccleſ.* 5. 9. Wherefore, that we would ſtriue earneſtly to get out of this gulfe of hell, and tread the moone, that is, all worldly things vnder our feete: as it is ſpoken of the Church. Apoc. 12. 1. and that we would ſet our affections on the things that are aboue, and not on the things that are beneath: that we would flie an high pitch, and ſoare aloft as the Eagles, loking downe at this world, and all things in it, as at our feete, contemning it, and treading the very glory of it vnder our foote, that it may Sopocles.

neuer

neuer haue more power ouer vs.

Phila. Oh happie and twise happie are they that can do so: and I beseech the almightie God giue vs his holy spirit, whereby we may be carried aboue this world into the mountaines of Myrrhe, and the mountaines of Spices. *Cant.4.6.* For how happie a thing is it to haue our conuersation in Heauen: that is, to haue an inward conuersation with God, by much prayer, reading, meditation, and heauenly affections. This indeed, is to climbe vp aboue the world, and to conuerse in the chambers of peace. Oh therefore that we could seriously and thoroughly conceiue and consider of this world as it is, that we would well weigh the vanitie of it, and the excellencie of that which is to come, that wee might loathe the one, and loue the other: despise the one, and embrace the other: loue God more then euer wee did, and this world lesse: for what is this world, but vanitie of vanities.

Antile. You do exceedingly abase that which some make their God: you speake contemptuously of that which most men haue in greatest price and admiration: you disgrace that which multitudes would grace: you make light of that which numbers

bers make greateſt account of. Let vs therfore heare your reaſons, ſhewe vs more fully what it is, deſcribe it vnto vs.

Theol. The worlde is a ſea of glaſſe: a pageant of fond delight, a Theatre of vanitie, a labyrinth of errour, a gulfe of griefe, a ſtie of filthineſſe, a vale of miſery, a ſpectacle of woe, a riuer of teares, a ſtage of deceit, a cage full of Owles, a denne of Scorpions, a wilderneſſe of Wolues, a cabbin of Beares, a whirlewind of paſſions, a fained Comedie, a delectable phrenzie: where is falſe delight, aſſured griefe: certaine ſorrow, vncertain pleaſure: laſting woe, fickle wealth: long heauineſſe, ſhort ioy.

Phila. Now you haue indeed deſcribed it to the full, and laide it out as it were in orient colours: and a man would thinke he were bewitched or ſtarke madde, which hereafter ſhould ſet his minde of it. But yet I am deſirous to heare a little more of that which I asked you before, wherein the ſtrength and poyſon of the worlde dooth ſpecially conſiſt.

Theol. In this lieth a great ſtrength of the world, that it draweth downe the ſtarres of heauen, and maketh them fall to the earth, as it is ſaide of the Dragons taile. Apo. 12. which is Ambition, Couetouſneſſe, and the

loue of this world. For we may wonder and lament, to see howe the loue of these thinges hath wounded and ouerborn many excellent seruants of God, both Preachers and professors of the Gospell: which thing, doth plainly argue the strength of it. For it is the strōgest and the very last engine that Sathan vseth to impugne vs withall, when none other wil preuaile. For when no temptation could take vpon Christ, he bringeth forth this last weapō which neuer faileth: All these things will I giue thee: shewing him the glory of the whole world. So then he hauing experience of this, that it neuer faileth, thought to haue ouercome Christ himselfe with it. Here therefore here, lieth the very sting & strength of the world, and the diuel. For whom hath he not taken, with all these things wil I giue thée? whom hath he not wounded? whom hath he not deceiued? whome hath hée not ouerthrowne? With this he entised Balaam: with this he beguiled Achan: with this he ouerthrew Iudas: with this he bewitched Demas: with this in these our dayes, he deceiueth many of excellent gifts. For assuredly he is a Phenix amongst men, which is not ouercome with this. He is a wonderment in the world, that is not moued with money.

Phil. I am now fully satisfied for this matter.

ter. But one thing commeth often into my minde, to wit, that these miserable worldlings can haue no sounde comfort in their pleasures, and profits: because they haue no comfort in God, nor peace in their own conscience.

Theol. You say very true. It is vnpossible that men louing this world, should haue any sound comfort in God: for no man can serue two maisters, both God and Riches. Their case therefore is very dangerous and fearful, though they neither see it, nor feele it, as I wil shew you by a plaine example. Put case one of these great rich worldlings should be cloathed in veluet & cloath of gold, in most stately manner: and also should be set at his Table furnished with all the dainties of the world: should be attended & waited vpon by many, in most Lordly and pompous maner: should sit in his goodly dyning Chamber, all glittering like golde: should haue his first, second, and third seruice serued in, with Minstrels, and Instruments of musicke, in most royal sort, he sitting in his chaire, like a King in his throne: yet for al this, if a dagger should be held to his hart all this while ready to stab him, what pleasure, what ioy, what comfort can he haue in al ỹ rest? Euen so whatsoeuer pompe, or pleasures wicked worldlings haue

here below, yet their guiltie and hellish conscience, is as it were a dagger alwaies held hard to their heart, so as they can haue no found comfort in any thing. Or let me giue it you thus. Put case a man had committed high treason, and were therefore apprehended, arraigned, and condemned to be hanged, drawne, and quartered; What then can comfort him in such a case? Can mirth, can musicke, can gold, can siluer, can landes, can liuings? No, no: none of all these can helpe him, or giue him any comfort: for the continuall thoughts of death do so gripe him at the heart, that none of all these can do him any good, or any whit mittigate his griefe. What then is the thing that may comfort him in this case? Onely a pardon sealed with the Kings broad seale, and subscribed with his owne hande: for assone as he hath got this, his heauy heart reuiueth, and leapes for ioy. This then assuredly is the very case of all prophane Atheists and worldlings, who are not assured of the king of heauen his pardon for their sinnes: and then what ioy can they haue, either in their meat, drink, goods, cattell, wiues, children, landes, reuenewes, or any thing whatsoeuer? For the dreadfull thoughts of hell, do eftsones crosse them inwardly, and quite dampe and dashe all their mirth.

mirth. Their owne consciences will not be stilled, but in most terrible manner rise vp, and giue euidence against them, telling them flatly they shalbe damned, how merry and iocant soeuer they seeme to be in this world, setting a good face on the matter. For sure it is, that inwardly they haue many a cold pul, and many heart-gripes: and all their mirth and iollitie, is but a gigling from the teethe outward, they can haue no sounde comfort within. And therefore the wise King saith:

Euen in laughter the heart is sorrowfull, and the ende of that mirth is heauinesse. *Pro.*14.13. Likewise saith the holy man Iob. Terrors of conscience come vpon the wicked man like waters: in the night a whirlewind carrieth him away secretly. *Iob.*27.20. Eliphas the Temanit, auoucheth the same point, saying: The wicked man is continually as one that trauaileth of childe, a sound of feare is in his eares, &c. *Iob.*15.20. Thus then we see, that howsoeuer many carnall Atheists, and vngodly persons, seeme outwardly to float aloft in all mirth and iollitie, bearing it out (as we say) at the breast: yet inwardly they are pinched with terrors, and most horrible conuulsions of conscience.

Antile. You haue spoken many things very sharpely against Couetousnesse, but

in my minde, ſo long as a man couets nothing but his owne, he cannot be ſaid to be couetous.

Theol. Yes that he may. For not onely is he couetous which greedily deſireth other mens goods: but euen he alſo which ouern'gardly and pinchingly holdeth faſt his owne, and is ſuch a miſer that he wil part with nothing. We ſee the world is full of ſuch pinch-pennies, that wil let nothing goe, except it bee wrung from them perforce, as a key out of Hercules hande.

Theſe gripple muck-rakers, had as leeue part with their bloud, as their goods. They wil pinch their own backs and bellies to get their God into their Cheſts. And when they haue once got him in there, wil they eaſily part with him trow yee? No, no: a man wil not part with his God for no mans pleaſure: he wil eate Peaſe-bread, and drinke ſmall drinke, rather then hee wil diminiſh his God. Therefore the Scripture ſaith: Eate not the meate of him that hath an euill eye, and deſire not his daintie diſhes. For, as hee grudgeth his owne ſoule: ſo he will ſay vnto thee, eate and drinke, when his heart is not with thee. Thou ſhalt vomit thy morſels which thou haſt eaten, and looſe thy pleaſaunt ſpeeches. *Prou.* 23.6.

The

The olde saying is: The couetous man, wanteth as wel that which he hath, as that which he hath not, because he hath no vse of that which he hath. So then you see, there is a great strength of couetousnesse in this niggardly keeping of our owne.

Antile. Yet for all this, men must followe their worldly businesse, and laie to liue. For it is an harde world, and goods are not easie to come by. Therefore men must ply their businesse, or else they may goe begge, or starue.

Theolo. I deny not but that you may followe the worckes of your calling diligently, so it be in the feare of God, and with a good conscience, as I tolde you before: but this greedinesse and gripplenesse, God doth condemne, and also this excessiue loue of money.

Phila. Beleeue meee, I know no bodie that hateth it. I cannot see but that all men loue gold and siluer.

Theolo. It is one thing to vse these thinges: an other thing to loue them, and set our hearts vnto them. For the Scripture saieth: If riches encrease, set not your heart vppon them. *Psal.* 62. Saint Iohn also saith.

Loue not this world, nor the things that are in this world. 1. *Ioh.* 2. He ſaith not, vſe not this world, but loue not this world. For vſe it we may, loue it we may not. Therfore the Apoſtle ſaith: That they which vſe this world, ſhould be as though they vſed it not. 1. *Cor.* 7. Where he alloweth a ſober and moderate vſe of the things of this life in the feare of God. We muſt vſe this world for neceſſities ſake, as we vſe meate and drinke: for no more of this worlde then néeds muſt, for feare of ſurfetting. The holy Ghoſt ſaith: Let your conuerſation be without couetouſneſſe, and be content with things preſent. *Hebr.* 13. 5. Happie is that man therefore that is well content with his preſent eſtate whatſoeuer, and carrieth himſelfe moderately and comfortably therein. For the ſpirit ſaith: There is no profit to a man vnder the Sunne, but that he eate and drink, and delight his ſoule with the profit of his labours. I ſawe alſo this, that this is of the hand of God. *Eccle.* 2. 24. In which words, the prudent King ſaith thus much in effect: That this is all the good we can attaine vnto in this worlde, euen to take a ſober and comfortable vſe of the thinges of this life, which God beſtoweth vpon vs. And further he auoucheth, That thus to vſe them aright,

and

and with ſound comfort, is a very rare gift of God. For as one ſaith: He is a wiſe man, that is not grieued for the things which he hath not: but dooth reioyce in the thinges that hee hath: vſing them to Gods glorie, and his owne comfort. So then I conclude this point, and returne you an anſwer thus. That we may in ſober and godly manner, vſe gold, ſiluer, and the things of this life, but at no hand to ouer-loue them, or giue our hearts vnto them. Gregorius Nazian.

Antile. Well yet for all this, I cannot ſee but that theſe Preachers & profeſſors, theſe learned men, and preciſe fellowes, are euen as egar of the world, and as couetous as any other.

Theol. Now you ſhew your venemous ſpirit againſt better men then your ſelfe. And I haue a foure-fold anſwere for you. Firſt I anſwere, that although godly men may be ſomewhat ouertaken this way, and ouer-ſpirt a little, yet they breake not out ſo groſly as others. Secondly, if God leaue them ſometimes to be ouercome of the world: yet he in his great wiſedome and mercy, turneth it to their good: for thereby he firſt humbleth them, and afterward raiſeth them vp again. And ſo all things worke together for good to them that loue God. Rom. 8.

Thirdly I answer, that we liue by rules, and not by examples: for euen the best of Gods people haue their wantes, and weaknesses. Therefore we may not frame rules to liue by, out of the infirmities of the most excellent seruaunts of God. Wicked therefore and impious is their allegation, which alleadge Dauids adultery. Lots drunkennesse. Peters fall. Abrahams slips. Salomons weakenesse, &c. for a shelter and defence of themselues, in the like sinnes.

Lastly I answere, that you do greatly wounde your selfe in your owne speech, so farre off are you from mending your market any whit thereby. For if Preachers and other godly men, after many prayers and teares, and much meanes vsed, cannot escape scotfree, but sometimes are wounded, and almost ouerthrowne by the world, and the diuel: what then shall become of you which vse no meanes at all, nor any gain-striuing, but willingly giue place to the diuel? If the diuel did ouermaister Dauid, Lot, Sampson, Salomon, and other such excellent Worthies: Alas, what shal become of meere worldlings and Atheists? If the most valiant men, and chiefe Captaines in a Battaile goe downe, what shal become of the faint-hearted souldiours? And

as

as Saint Peter saieth: If the righteous scarce be saued, where shall the wicked and the vngodly appeare? 1.*Pet.* 4.18. So then I take you at the rebound, and returne your owne weapon vppon your selfe, that sith godly men cannot escape through this worlde without blowes: what shall become of them, which know not what godlinesse meaneth?

Antile. Yet I say once againe that men must liue, men must laie for this worlde, we cannot liue by the scriptures. And as for that which you call couetousnesse, it is but good husbandry.

Theolo. I thought we should haue it at last. Now you haue paide it home: you are come to the olde bias, and as an Hare to her olde forme, and her olde couert: for this is the very couert and thicket of the worlde, wherein they would hide couetousnesse: but I will do what I can to hunt you out of it by the scriptures.

First Salomon saith: He that spareth more then is right, shall surely come to pouertie. *Pro.* 11.24. So then you see, that couetousnesse bringeth pouertie. Thus therefore I reason, that which bringeth pouerty is no good husbandry, but couetousnesse: and to much sparing bringeth pouertie, then it is no good husbandry. The

The ſame Salomon ſaith: Hee which is giuen to gaine, troubleth his owne houſe. *Pro.*15.27. That is, the couetous man is an occaſion of many euils in his eſtate and family. From this ſcripture I doo thus reaſon. That which troubleth a mans houſe, is no good husbandry: but Couetouſneſſe troubleth a mans houſe, therfore it is no good husbandry. Laſt of all the old Prouerbe ſaith: Couetouſneſſe bringeth nothing home. And therefore it is no good husbandry. For oft times we ſée, that men for couetouſneſſe of more, loſe that which they might haue had. One of the wiſe Heathen ſaith: Euill gaine is as bad as loſſe. But the couetous man ſéeketh after wicked gaine, and therfore ſéeketh loſſe: and conſequently is no good husband. An other ſaith: Vniuſt gaine, bringeth both loſſe and miſery. And therefore it is far enough off from vertue and all good husbandry. Thus then I hope you are ſo hunted both by God and men, that this couert cannot hide you. And therefore you muſt out of it, and ſéeke ſome other ſhelter, for this wil not ſerue your turne.

Heſiod.

Phocillidis. *Poiema nouthetiton.*

Phila. Now I muſt needs ſay you haue fully ſtopt his mouth, and throughly ferrited him out of his deepe burrow. And it is moſt certaine that you ſay, that the wiſe Heathen

Heathen haue condemned Couetouſneſſe and all vniuſt gaines, which we both practiſe and defend: and therefore will riſe vp in iudgement againſt vs. But now let vs leaue this cauiller, and proceed in our matters. There is one thing yet remaining, wherein I deſire to be ſatisfied.

Theol. What is that?

Phila. I would gladly knowe which be the ſpeciall remedies againſt Couetouſneſſe?

Theol. There be two ſpeciall remedies againſt Couetouſneſſe. To wit, Contentation, and the meditation of Gods Prouidence. Two remedies againſt Couetouſneſſe.

Phila. Let vs heare ſomewhat of Contentation out of the ſcriptures.

Theol. The Apoſtle ſaith, Hauing food and raiment, wee muſt therewith be content. 1. *Tim.* 6. 7. 8. For we brought nothing into this world, and it is certaine wee ſhal carry nothing out. The ſpirit alſo ſaith: Let your conuerſation be without couetouſneſſe, and be content with your preſent eſtate. *Hebr.* 13. 5. Againe the Apoſtle ſaith: Hee had learned in what ſtate ſoeuer hee was, therewith to be content. *Phil.* 4. 11. Note that he ſaith he had learned. For he had it not of himſelfe, for Contentation is the ſingular

gular gift of God. As it is written: The righteous eateth to the Contentation of his soule: but the belly of the wicked shall want. *Prou.* 13.25.

Cirillus in Iohan. 4.

An auncient Father saith: We ought to accustome our selues to liue of a little, and to be content, that we may doo no wicked or filthie thing for lucres sake. An other saith: Hee is not poore that hath nothing, but he that desireth much. Neither is hee rich that hath much, but he which wanteth nothing: for Contentation neuer wanteth. There is no griefe in lacking, but where there is immoderate desire in hauing. If we will liue after nature, wee shall neuer be poore: if after our owne appetite, we shall neuer be rich.

Chrisostom in Math. Homil. 51.

Phocill. Poiema.

Well therefore said the Poet: Waxe not rich vniustly, but iustly. Be content with thine owne thinges, abstaine from other mens: speake no lies, but all truth.

Thus then we see, that both God himselfe the fountaine of all wisedome: and men also, both in the state of nature and grace, do all iointly aduise vs to striue for Contentation, and then shall wee haue a souereigne remedie against Couetousnesse.

Phila. Let vs heare somewhat of the second

ſecond remedie againſt Couetouſneſſe.

Theol. An earneſt thinking vppon the prouidence of God, is a preſent remedie againſt the moſt fooliſhe and pining carefulneſſe of men for this life. For if we would ſeriouſly waigh, and deeply conſider the prouident care that God hath had for his Children in all ages, touching foode and raiment: and howe ſtraungely hee hath prouided for them: it might ſuffice to correct this euil in vs, and miniſter vnto vs a notable preſeruatiue againſt Couetouſneſſe.

Wee reade how wonderfully the Lord did prouide for his Prophet Eliah, in the time of the great dearth and drought that was in Iſraell. Did not the Lorde commaunde the Rauens to feede him, by the Riuer Cherith? Did not the Rauens bring him breade and fleſhe in the morning, and breade and fleſhe in the euening, and hee drunke of the Riuer? 1. King. 17. 4.

What ſhould I ſpeake howe miraculouſly GOD prouided for Hagar and her Infant, when they were both caſt out of Abrahams houſe, and brought to great extremitie, euen both of them readie to giue vp the ghoſt for want of foode.

Did

Did not God helpe at a pinch, as his manner hath alwaies bene? Did not he send his Angell vnto them, and both comfort them, and prouide for them? Gen. 21. 15. What should I speake, how straungely God prouided for his church in the wildernesse? Did he not feede them with Manna from heauen, and gaue them water to drinke out of the Rocke? Exod. 16. 4. Exod. 17. 6. Psal. 78. 15. Hath not our heauenly Father made many royall and large promises, that he will prouide necessaries for his children? shall we not think that he wil be as good as his word? Doth he not say the Lions lacke, and suffer hunger, but they which seeke him, shal want nothing that is good? Psal. 34. 10. Doth hee not say, Feare him all ye Saints: for nothing is awanting to them that feare him? Psal. 34 Doth he not say, No good thing shalbe withheld from them that walke vprightly? Psal. 84. 11. Doth he not say, Our heauenly Father knoweth, that we haue neede of these things, and that all these things shall be cast vpon vs, if we earnestly seeke his kingdome? Math. 6. 33. Doth he not bid vs cast all our care vpon him, for he careth for all? 1. Pet. 5. 7. Doth he not bid vs take no thought what we shall eate, or what we shall drinke, or wherwithall we shall be cloathed? Meaning thereby,

thereby, no distracting or distrustful thought. Doth he not say, he will not leaue vs nor forsake vs? Heb. 13.5. Doth he not say, the Lord is at hand, in nothing be carefull? Phil. 4.5. Are not all these large promises sufficient to stay vp our faith in Gods prouidence? shall we thinke God iesteth with vs? shall we thinke he meaneth no such matter? shall we imagine he will not keepe touch? Oh it were blasphemie once to thinke it: for God is true, and all men liars: he is faithfull that hath promised: his word is more then the faith of a Prince: more then tenne thousand Obligations. Why then do we not rest vpon it? why goe we any further? why do we not take his word? why do we not depend wholly vpon him? why are we still couetous? why are we still distrustfull? why do we dissemble, and deceiue? Oh we of litle faith. Our Lord Iesus knowing right well the distrustfulnesse of our nature, and the deepe rote it hath in vs, is not onely content to make these great and royall promises vnto vs, which were enough: but also strengtheneth and backeth vs with many strong reasons, to support our weaknesse in this behalf. He therefore bringeth vs backe to a due consideration of things.

Consider (saith he) the Rauens. Consi-

der the foules of the heauens, for they neither ſowe nor reape, nor carry into barnes, and yet God feedeth them, they want nothing. Conſider the Lillies how they grow, they neither labour nor ſpinne: yet *Salomon* in all his royaltie was not cloathed like one of theſe. *Luk.* 12. 42. Oh therefore that we would conſider theſe conſiders. Oh that we wold cõſider, that our life is more worth then meate, and our bodies then raiment. Oh that we would conſider, that with al our carking and caring, we can doe no good at all, no not ſo much as adde one cubit to our ſtature. Truly, truly, if we would deeply ponder theſe reaſons of our Sauiour, and apply them to our ſelues, they might ſerue for a bulwarke and ſure defence againſt couetouſneſſe. If men would conſider how the great King of heauen (who hath his way in the whirlewinde, and the cloudes are the duſt of his feete. *Nahum.* 1.) careth for the litle wren, and ſilly ſparrow: how he loketh to them, how he tendereth them, how he prouideth for them euery day, both breakefaſt, dinner and ſupper: it might ſerue to correct our diſtruſtfulneſſe. For who euer ſawe theſe, or any other foules ſtarue for hunger? ſo good a father, and ſo good a nourſe haue they. And are not we much better then they? hath not

God

God more care of vs then of them? yes verily a thousand times: for he loueth them but for our sakes: how much more then doth he loue our selues? Therefore I say againe, and again, if we would consider these things, and lay them to heart, they would nip Couetousnesse on the head, and driue it quite out of our hearts.

Let vs consider therefore, that God prouided for man before man was: then howe much more will he prouide for man, now that he is? Is hee our Father, and will he not prouide for vs? Is he our King, and wil he not regard vs? Is he our shepheard, and will he not loke to vs? Hath he prouided heauen for vs, and wil he not giue vs earth? Hath he giuen vs his sonne Christ, and shall he not with him giue vs al things? Doth he prouide for his enemies, and will he not prouide for his friendes? Doth he prouide for whoremongers, and will he neglect his chosen? Doth he send his raine, and cause his Sunne to shine vpon the vniust, and shall he not vppon the iust? Doth he prouide for them which are not of his family, & wil he not prouide for his own family? Will a man fede his Hogs, and not care for his seruaunts? Or will he care for his seruaunts, and not regard his owne children?

Wh then let vs consider these reasons, let vs remember that our heauenly father hath as great care for the preseruation of his creatures, as once he had for their creation. Let vs therefore remember, that our life consisteth not in these things, but in the prouidence of God. Let vs remember, that hee which giueth the day, will prouide for the things of the day. Let vs remember, that God alwaies giueth for sustentation, though not for satietie. Let vs remember, that God will not famish the soule of the righteous. Pro. 10.3. Let vs remember how God neuer failed his: for who euer trusted in the Lord, and was confounded?

Phila. What then is the cause that many do want outward things?

Theolo. The cause is in themselues, because they want faith, for if we had faith enough, we could want nothing: For faith feareth no famine, as saith an auncient father. And an other saith. For as much as all things are Gods, he that hath God can want nothing, if he himself be not wanting vnto God. Therefore to haue God, is to haue al things: for if we haue him our friend, we haue enough, we need goe no further: for he will make men our friendes: yea, hee will make Angels, and all creatures, to be

Ierom ad Heliodorū.

Ciprian in Oratione dominica.

seruiceable

ſeruiceable vnto vs: he will giue them a ſpeciall charge to looke to vs, to guard vs, and to do continuall homage vnto vs. Therefore let vs make God our friend, and then haue we done all at once, that may concerne our good, both for this life, and a better: but if hee ſtand not our friend, if we haue not him on our ſide: if he backe vs not, then all other things whatſoeuer, can do vs no good, all is not worth a button. For *Quid prodeſt ſi omnia habes cum tamen qui omnia dedit non habere.* What is a man the better though hee haue all things, and be without him which is the author of all things? Auguſtine.

Philaga. Herein you ſpeake very truly no doubt: for wee ſee many haue great plentie of outward things: but becauſe they haue not God, they can haue no true comfort in them, or bleſſing with them.

Theol. True indeed: For man liueth not by bread onely (ſaith our Lord Jeſus) but by euery word that proceedeth out of the mouth of God. *Math.* 4. And againe he ſaith, Though a man haue abundance, yet his life conſiſteth not in the things that he hath. *Luk.* 12. For without Gods bleſſing, there can be no ſound comfort in any thing. We ſee by daily experience, how the

Lord curseth the wicked, though they haue abundance. For some hauing abundance, yet are visited with continuall sicknesse. Some hauing abundance, pine away with consumptions. Others hauing abundance, die of surfetting. Others are snatched away by vntimely death, in the middest of all their Iollitie. Others are visited with great losses, both by sea and by land. Others are vexed with curst Wiues, and disobedient children. Some againe commit murders, and treasons, and so lose all at once. Others are wasted and consumed by the secret curse of God, no man knoweth how. Some hauing great riches, are giuen ouer to the murtherer, some to the Thiefe, some to the poysoner.

Therefore the wise King saith: There is an euil sickneſſe vnder the Sunne, Riches reserued to the owners thereof for their euil. *Eccles.* 5. 12. His words in the originall are these.

Zophar also the Naamathit saith: When the wicked shall haue sufficient & inough, he shall be brought into straites: The hand of euery troublesome man shall be vppon him: when hee should fill his belly, God will sende vppon him his fierce wrath: which hee shall raine vppon him in stead

of

of his meate. *Iob.* 20 22.

Thus then it is cleare, that a mans life, and good estate, dependeth not vppon the abundance of outward thinges, but onely vpon the blessing and prouidence of God. For his blessing onely maketh rich, and it doth bring no sorrow with it. Pro.10.22. For better is a little vnto the iust, then great abundance to many of the wicked. Psalm. 37.6. Better is a little with the feare of the Lord, then great treasure, and trouble therewith. Prou. 15. 16. Better is a little with righteousnesse, then great reuenues without equitie. Pro.16.18.

Thus then I conclude this point: Man liueth not by bread, but by a blessing vpon bread: not by outwarde meanes, but by a blessing vpon meanes. For how can bread being a dead thing, and hauing no life in it selfe, giue life to others?

Philaga. I doo not well vnderstande the meaning of these words: [By euery word that proceedeth out of the mouth of God.]

Theol. Thereby is meant, the decree, ordinance, and prouidence of God, which vpholdeth all things, euen the whole order of nature.

For the scripture saith: Hee spake and it

was done: he commaunded, and they were created. *Pſal.* 33. 9. In which wordes, wee plainly ſee, that God doth but ſpeake, and it is done: he doth commaund, and all creatures are preſerued: for God doth all things with a word. He created all with his word: he preſerueth all with his word: he ſpeaketh, and it is done. His wordes, are wordes of power, and authoritie. Whatſoeuer he ſaith, whatſoeuer he calleth for, it muſt be done preſently, without any delay: there is no withſtanding of him. He calleth for famine, and behold famine. He calleth for plenty, and behold plentie. He calleth for peſtilence, and behold peſtilence. He calleth for the ſword, and behold the ſword. All Angels, all men, all beaſts, all fiſhes, all foules, all creatures whatſoeuer, muſt obey him, and be at his becke. He is the greateſt Commaunder: his word commaundeth heauen, earth, and the ſea: all creatures muſt be obedient to his will, and ſubiect to his ordinance.

This is the cauſe why all things both in heauen, earth, and the ſea, do keepe their immutable, and vnuariable courſes, times, and ſeaſons, euen becauſe he hath charged them ſo to do: and they muſt of neceſſitie alwaies, at all times, and for euer obey: for the creature, muſt obey the Creator. This Act of

Parliament

Parliament was made the firſt weeke of the world, and neuer ſince was, or can be repealed.

Phila. But to call you backe againe to the poynt we had in hand: Reſolue me I pray you of this: whether many of the deare children of God, do not in this life ſometimes want outward things, and are brought into great diſtreſſe?

Theol. Yes certainely: for Eliah did want, and was in diſtreſſe. Paul did want, and was in many diſtreſſes. 2. Cor. 1. 8. 2. Cor. 11. 25. The holy Chriſtians mentioned, Heb. 11. 36. did want, and was in maruellous diſtreſſe. Many of Gods deare ones haue in all ages wanted, and at this day alſo do want, and are greatly diſtreſſed. But this is a moſt infallible truth, that howſoeuer Gods children may want, and be lowe brought: yet they are neuer vtterly forſaken, but are holpen euen in greateſt extremities: yea when all things are deſperate, and brought euen to the laſt caſt.

To this point moſt notably ſpeaketh the Apoſtle, ſaying. We are afflicted on euery ſide, but yet we diſpaire not: we are perſecuted, but not forſaken: caſt downe, but we periſh not. 2. *Cor.* 4. 8. The Prophet Ieremie alſo ſaith. The Lord will not forſake

for

for euer: but though hee ſende affliction, yet will he haue compaſſion, according to the multitude of his mercies: for hee doth not puniſh willingly, or from his heart, nor afflict the children of men. *Lamen.* 3. The kingly Prophet ſaith: Surely the Lord will not faile his people, neither will hee forſake his inheritance. *Pſal.* 94.14. The Lorde himſelfe ſaith: For a moment in mine anger, I hidde my face from thee: but with euerlaſting mercy haue I had compaſſion on thee. *Eſay.* 54. 8. So then we may fully aſſure our ſelues, and euen write of it, as a moſt vndoubted, and ſealed truth, that Gods children ſhall neuer be vtterly forſaken in their troubles.

Phila. Sith the care and prouidence of God is ſo great for his children, as you haue largely declared: what then I pray you is the cauſe, why God ſuffereth his to be brought into ſo many troubles and neceſſities?

Theol. Their profit and benefit is the cauſe, and not their hurt: for he loueth them, when he ſmiteth them: he fauoureth them, when he ſeemeth to be moſt againſt them. He aimeth at their good, when he ſeemeth to be moſt angry with them. He woundeth them, that he may heale them. He preſſeth them,

them, that he may eaſe them. He maketh them cry, that afterward they may laugh. He alwayes meaneth well vnto them: he neuer meaneth hurt. He is moſt conſtant in his loue towards them. If he bring them into neceſſities: it is but for the tryall of their faith, loue, patience, and diligence in prayer.

If he caſt them into the fire, it is not to conſume them, but to purge and refine them. If he bring them into great daungers, it is but to make them call vpon him more earneſtly for helpe and deliuerance.

He preſſeth vs, that we might cry: we cry, that we may be heard: we are heard, that we might be deliuered. So that here is no hurt done: we are worſe ſcarde then hurt.

Euen as a mother when her childe is waywarde, threateneth to throwe it to the Wolfe, or ſcarreth it with ſome pokar, or bull-beggar, to make it cling more vnto her, and be quiet: So the Lorde oftentimes ſheweth vs the terrible faces of troubles and daungers, to make vs cleaue and cling faſter vnto him: and alſo to teach vs to eſteeme better of his giftes when we enioy them, and to be more thankfull for them:

as

as health, wealth, peace, libertie, ſafetie, &c. So then ſtill we ſée, héere is nothing meant on Gods part but good: as it is written: All things worke together for good to them that loue God. *Rom.* 8. For euen the afflictions of Gods children are ſo ſanctified vnto them by the ſpirit, that thereby they are made partakers of Gods holineſſe. Heb. 12. 10. Thereby they enioy the quiet fruite of righteouſneſſe. Heb. 12. Thereby they attaine vnto a greater meaſure of ioy in the holy Ghoſt. 1. Theſ. 1. 6. Thereby the world is crucified to them, and they to the world. Gal. 6. 14. Thereby they are made conformable to Chriſtes death. Phil. 3. 10. Thereby they are kept from the condemnation of the world. 1. Cor. 11. 32. Thereby they learne experience, patience, hope, &c. Rom. 5. 4. So that all things conſidered, Gods children are no loſers by their afflictions, but gainers. It is better for them to haue them, then to be without them, they are very good for them: for when Gods children are chaſtiſed, it is as it ſhould be. For to them, the croſſe is mercie, and loſſe is gaine. Afflictions are their ſcholings, and Aduerſitie, their beſt Vniuerſitie.

It is good for me (ſaith the holy man of God) that I haue bene afflicted, that I might

might learne thy ſtatutes. *Pſal.* 119.71. By his afflictions therfore, he learned much, and became a good ſcholler in Gods Booke, and well ſeene in his Statutes, and Lawes: He grew to great wiſedome and iudgement by his chaſtiſements. All things turned about in Gods mercifull prouidence, to his euerlaſting comfort. For I ſay againe, and againe, that all things tend to the good of Gods choſen people: and therefore that eſtate which God will haue his children to be in, is alwaies beſt for them: becauſe he who can beſt diſcerne what is beſt, ſeeth it to bee beſt for them: whether it be ſickneſſe, or health, pouertie, or plentie, priſon, or libertie, proſperitie, or aduerſitie: for ſometimes ſickneſſe is better for vs then health; and pouertie then plentie. Are therefore the children of God ſicke? it is beſt for them: are they poore? it is beſt for them: are they in any trouble? it is for the beſt: becauſe their good father will turne it to the beſt. He will oftentimes cut vs ſhort of our luſts and deſires, becauſe hee ſeeth we will bane our ſelues with them. He in fatherly care, will take the knife from vs, becauſe he ſeeth we wil hurt our ſelues with it. He will keepe vs ſhort of health, and wealth, becauſe he knoweth we wil be the worſe for them. He wil not giue vs too much

eaſe,

eaſe and proſperitie in this worlde, for he knoweth it will poyſon vs. He will not allow vs continuall reſt like ſtanding ponds: for then he knoweth we wil gather ſkumme and filth. He dealeth fatherly and mercifully with vs in all things, euen then ſeeking our greateſt good, when we thinke he doth vs moſt harme.

And to ſpeake all in a word, he bringeth vs into troubles and ſtraights to this ende eſpecially, that he may heare of vs. For he right wel knoweth our nature, he is wel acquainted with our diſpoſition. Hee knoweth we wil not come at him, but when we ſtande in neede of him: wee care not for him, ſo long as all goeth well with vs. But if we come into diſtreſſe, or want any thing that we would faine haue, then he is ſure to heare of vs. As he ſaith by his Prophet: In their affliction they will ſeeke mee early. *Hoſ.* 15.51.

And an other Prophet ſaieth: Lorde in trouble haue they viſited thee. They powred out a prayer when thy chaſtiſement was vpon them. *Eſay* 26. 16. So then now I hope you do plainely ſee the cauſe, why the Lorde bringeth his children into ſo many troubles and neceſſities.

Phila. I do ſee it indeed: and I am very well

well ſatisfied in it. But yet let mee aske you one thing further: Are Gods children alwaies ſure to bee deliuered out of their troubles?

Theol. Yes verily, and out of all doubt, ſo farre forth as God ſeeth it good for them. For it is written: Great are the troubles of the righteous, but the Lord deliuereth them out of all. *Pſal.* 34. 19. Saint Peter ſaith: The Lorde knoweth how to deliuer the godly out of tentation. 2. *Pet.* 2. 9. As if he ſhould ſay he is beaten in it, and well ſeene and experienced in it, ſo as he can doo it eaſily, and without any trouble at all. It is ſaide of Ioſeph, being in priſon, that when his appointed time was come, and the counſell of the Lorde had tryed him, the King ſent and loſed him, the Ruler of the people deliuered him. Pſal. 105. 20. And againe the ſcripture ſaieth: The righteous cry, and the Lorde heareth them, and deliuereth them out of all their troubles. The Angell of the Lorde tarrieth rounde about them that feare him, and deliuereth them. *Pſal.* 34. And in an other place the Lorde himſelfe ſaith concerning the righteous man: Becauſe he hath loued me, therfore I will deliuer him: I will exalt him, becauſe hee hath knowne my name.

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He ſhall call vpon me in trouble, and I wil heare him: I will be with him in trouble: I will deliuer him, and glorifie him. *Pſal.* 91. 14. So alſo ſaith Eliphas the Temanit: He ſhall deliuer thee in ſixe troubles, and in the ſeuenth, the euill ſhall not touch thee. *Iob.* 5. Come my people ſaith the Lord, enter thou into thy chambers, and ſhut thy doores after thee: hide thy ſelfe for a very little while, vntill the indignation paſſe ouer. *Eſay.* 26. 20. And the Prophet ſaith: Vpon Mount *Zion* ſhall be deliuerance, and it ſhall be holy, and the houſe of *Iacob* ſhall poſſeſſe their hereditary poſſeſſions. *Obad.* 17. Almoſt innumerable places of the ſcriptures might be alleadged to this purpoſe, but theſe may ſuffice. Therefore let vs knowe for a certaintie, that ſo ſure as trouble and affliction are to the children of God: ſo ſure alſo is deliuerance out of the ſame: as we may write of the one, and make reckning of it as ſure as the coate of our backe: ſo may we alſo in Gods good time, write of the other, and make full account of it, as ſure as the Lord is true. Abraham was in trouble, but deliuered. Iob in trouble, but deliuered. Dauid in great troubles, but deliuered. The three Children in the fornace, but deliuered. Daniel in the Lyons denne, but deliuered.

deliuered. Ionas in the Whales belly, but deliuered. Paul in innumerable troubles, but yet deliuered out of all.

Phila. All this being true that you say: It followeth that Gods children are chastised onely for their good, and euermore sure of deliuerance in his appointed time: which thing being so, meethinketh there is no cause at all why they should be ouerheauy, or too much cast downe in their afflictions.

Theol. Assuredly there is no cause at all. But rather cause why they should reioyce, clap their hands, and sing care away. For can a father forsake his children? a King his subiects? a maister his seruant? or a shepheard his sheepe? Doth not Iehouah say, I will not leaue thee, nor forsake thee. *Hebr.* 13. Doth not our heauenly father know we haue need of these things? Hath not God giuen vs his word that we shall not want outward things? Hath he not said, they shalbe cast vppon vs? why then should we be dismaid? why should we hang down our heads? why do we not plucke vp our hearts and be of good cheare? God is our deare father: he is our best friend: he is our daily benefactor: he keepeth vs at his owne costs and charges: he grudgeth vs nothing: he thinketh no-

thing too much for vs. He loueth vs most dearely. He is most chary and tender of vs. He cannot endure the winde should blowe vppon vs. He wil haue vs want nothing that is good for vs. If we wil eate golde we shall haue it. He hath giuen vs his faithfull promise, that as long as he liueth we shal neuer want. Let vs therefore reioyce and be merry. For heauen is ours, earth is ours, God is ours, Christ is ours, all is ours.

As the Apostle saieth: All is yours, and you are Christes, and Christ is Gods. 1. *Cor.* 3. 22. The world clap their handes, and crowe long before it be day, saying all is theirs. But the children of God may say, and say truly, all is ours. For they haue a true title, and proper interest through Christ, in all the creatures. Many are their priuiledges, great are their prorogatiues. They are free of heauen, and free of earth. They are the onely free Denisons of the world. Christ hath purchased them their freedome. Christ hath made them free, and therfore they are free indeed. They are free from sinne, free from hell, free from damnatiō. They are at peace with God, men, and Angels. They are at peace with themselues. They are at peace with all creatures. They are yong Princes, Angels fellowes,

fellowes, descended of the highest house: of the bloud royal of heauen: states of paradice: and heires apparant to the immortal crown. Therfore God hath commanded his Angels to guard them, being such yong princes as they are. Yea he hath giuen a very straight charge to all his creatures to looke to them: to see to them that they want nothing: that they take no hurt: so iealous, so chary, so tender is he of them. The Angels must comfort Iacob: the Whale must rescue Ionas: The Rauens must feed Eliah: The Sunne and Moone must stay for Iosuah: The Sea must diuide it selfe, that Moises and his people may passe through. The fire must not burne the three Children: The Lions may not deuoure Daniell. All creatures must change their nature, rather then Gods children should not be holpen and deliuered. Oh therefore how great is the happinesse of Gods chosen? who can expresse it? who can vtter it? They know not their owne happinesse, it is hidde from them. Afflictions do cloude it: troubles do ouershaddow it: crosses do dimme it: and there is an interposition of the earth, betwixt their sight and it. But this is most certaine and sure, that the best is behinde with the children of God: all the sweete is to come: Their happinesse

doth not appeare in this worlde. Their life is hidde with Christ in God: when Christ shal appeare, then shall they also appeare with him in glory. Colloss. 3. 4. It doth not yet appeare what they shall be, but when he commeth, they shall be made like vnto him. 1. Iohn 3. 2. Their names are alreadie taken, and entred into the Booke of life, and one day they shall be crowned. One day it shall be saide vnto them: Come ye blessed, &c. One day they shall enioy his presence where is fulnesse of ioy, and at whose right hande there is pleasure for euermore. Psal. 16. Therefore let al Gods secret ones reioyce, sing, and be merry: for howsoeuer in this worlde they be contemned, troden vnder the foote, made no bodies, and walke as shaddowes, being counted as the very ragges of the earth, and the abiects of the worlde: yet the time will come, when their happinesse and felicitie shalbe such, as neuer entred into the heart of man: It is endlesse, vnspeakable, and vnconceiuable.

Phila. I do now plainly see, that there is no cause why Gods people should bee too heauy and dumpish in their afflictions: I see that though they be not free from afflictions, yet are they free from all hurtfull

afflictions.

afflictions. For no rodde, no crosse, no chastisement, is hurtfull vnto them, but all in the conclusion commeth to a blessed issue.

Theol. You haue vttered a great, and a most certaine truth. For there is no affliction, or triall, which God imposeth vpon his children, but if they endure it quietly: trust in his mercy firmely: and tarry his good pleasure obediently: it hath his blessed, and comfortable ende. Therefore the people of God may wel be merry in the middest of all their sorrowes. They may with patience & comfort, submit themselues to their fathers corrections, taking them patiently, and euen kissing his holy rod, and saying in themselues; Sith my father wil haue it so, I am content: seeing it is his minde, I am willing withall. As old Ely saide: It is the Lorde, let him do what hee will. 1. *Sam.* 3. 18. And as Dauid in a like submission said in a certain case: Behold heere am I, let him doo to mee as seemeth good in his owne eyes. 2. *Sam.* 15. 26. And in an other place he saith: I was dumbe and opened not my mouth, because thou Lord hast done it. *Psal.* 39. Beholde here then the patience of Gods Saints, and their humble submission vnto his most holy wil. They know all shal end wel, and that maketh them glad to thinke of. I conclude

then, that the children of God are happie in what state soeuer they are: happy in trouble: happy out of trouble: happy in pouertie: happy in plentie: blessed in sickenesse: blessed in health: blessed at home, and blessed abroad: and euery way blessed. As Deut. 28. But on the contrary, the wicked are cursed in what state soeuer they are. Cursed in sickenesse: cursed in health: cursed in plenty: cursed in pouertie: cursed in prosperitie: cursed in aduersitie: cursed in honour: cursed in dishonour: for all things worke together for their destruction. Nothing doth them any good: they are not any whit the better, either for Gods mercies or iudgements: all weathers are alike vnto them: they are alwaies the same in prosperitie and aduersitie, they are no chaunglings. And as we say: A good yeare doth not mend them, nor an ill yeare paire them.

Philaga. You haue long insisted vpon this poynt: now proceede to the fourth signe of a mans damnation: which is the contempt of the Gospell: and lay open both the greatnesse of the sinne, and the daunger of it.

Theol. This sinne is of an other nature then the former. It is a sinne against the first Table. It toucheth the person of God himselfe:

ſelfe: for to contemne the Goſpell, is to contemne God himſelfe, whoſe Goſpell it is. If to contemne the Miniſters of the Goſpel, be to contemne God and Chriſt, as our Lord Jeſus auoucheth, Luk. 10. 16: how much more then to contemne the Goſpell it ſelfe? Therefore it is daungerous medling in this ſinne. It is to meddle with edged toles, to meddle with Princes matters, to touch the Arke, to come neare the holy Mountaine, which all were things full of great perill and daunger: yea it is to ſpill the Sacrament. It is *Noli me tangere.* It is to raile at a King. It is to ſpit GOD in the face. It is high treaſon againſt the King of glory. Therefore this ſinne of all other, can neuer be endured: may at no hand be borne withall. For can a mortall King endure the contempt of his Lawes? Can he put vp the contempt of his owne perſon? no ſurely he will not.

Therefore the holy Ghoſt ſaith: He that deſpiſeth *Moiſes* Lawe, dieth without mercie vnder two or three witneſſes, Of how much ſorer puniſhment ſuppoſe ye ſhal he be worthy, which treadeth vnder foote the ſonne of GOD, and counteth the bloud of the Teſtament as an vnholy thing, wherewith hee was ſanctified, and doth

despite the spirit of grace. *Hebr.* 10. 28. And againe, if they were punished which obeyed not the word spoken by Angels: How shall we escape if we neglect so great saluation? *Heb.* 2. 3. If they escaped not which refused him that spake on earth: howe shall we escape if we turne away from him that speaketh from heauen? *Hebr.* 12. 25. Therefore our Sauiour Christ saith: That it shall be easier for *Sodome* in the day of iudgement, then for the contemners of the Gospell. *Luk.* 10. 12.

Moreouer he saieth: The Queene of the South shall rise vp in iudgement against all froward despisers of his word: for she came from the vttermost partes of the earth to heare the wisedome of *Salomon*, and beholde a greater then *Salomon* is heere.

For Christ is greater then Salomon, his doctrine and wisedome farre more excellent: and therfore their sinne is the greater which contemne it. They shal neuer be able to answere it. For the spirit saieth: Hee that despiseth the word shall bee destroyed. *Pro.* 13.

Saint Peter also telleth vs, that the old worlde, and men of the first age, are now in hell fire, because they both despised, and were disobedient to the doctrine of Christ, which

which though not personally, yet in his diuine spirit he spake by Noah. 1.Pet.3.19. 2.Pet.2.6. So then we see clearely, God will neuer take it at our hands, that his glorious Gospell should be so vniuersally and openly contemned as it is.

Phila. You haue spoken most truly, and also shewed it out of the scriptures, that the contempt of the Gospell is a most haynous sinne: yet for all that, it is most lamentable to consider how litle men esteeme it, and how light they make of it. Many regard it no more then an egge-shell. They thinke it is not worth a gally-halfe-penney. They will not goe to the doore to heare it. They take it to bee but a breath from vs, and a sound to them, and so the matter is ended. They esteeme it but as a noise or emptie sound in the ayre: or as a voyce a farre off, which a man vnderstandeth not. They neuer felt the power of it in their hearts. Therefore they preferre their kine, their sheepe, their farmes, their oxen, their profits, their pleasures: yea euery thing before it. They know it not to be any such precious Iewell as it is. Although our Lord Iesus himselfe compare it to hid Treasure, and a most precious Pearle: yet these filthy swine of the world, tread it vn-

der feete: for they knowe not the price of it. Though *Salomon* the wiſe ſaith: *All the merchandiſe of Gold and Siluer, Pearle and precious ſtones, are not to be compared vnto her. Pro.*3. Yet theſe beaſts, theſe dogs and hogs of the world contemne it. They eſteeme a Cow more thē Chriſts moſt glorious Goſpell. They are like *Æſops* cocke, which made more account of a Barley corne, then all the precious Stones in the world. They are like litle children that eſteeme their Rattle, more then a bagge of Gold. They are like the *Gadarenes*, which eſteemed their hogges more then Chriſt & his Goſpell. They make nothing of it. They think it is not worth the while. Many of them ſit Idle in the ſtreetes euen vpon the Sabboathes, while the Goſpell is preached in their Churches. Many are at Cardes and Tables in their houſes. Many vpon the Sabboathes ſleepe vppon their beddes all the Sermon while in the afternoone. Many will heare a Sermon in the forenoone, and they take that to be as much as God can require at their hand: and that he is ſomewhat beholden vnto them for it. But as for the afternoones they will heare none: then they will to Bowles or Tables. Theſe men ſerue God in the fore-

noone,

noone, and the diuell in the afternoone: ſome run after whores and harlots on the Sabboathes: ſome run to daunſings, and Beare-baitings: ſome ſit vpon their ſtalles, ſome ſit in their ſhops, ſome by the fire ſide. O miſerable wretches, ô curſed caitiffes, ô monſtrous hel-hounds, which ſo groſſely and openly cõtemne the Goſpell of Chriſt. What will become of them in the end? Aſſuredly their damnation ſleepeth not: A thouſand deathes waite for them: they lie open on all ſides to the wrath of God: and we may wõder at his maruellous patience, that hee doth not throwe downe balles of wilde-fire from Heauen, to conſume and burne vp both them, their ſhops, & houſes, and euen make them ſpectacles of his vengeance, for ſo notorious contempt of ſuch ſacred, holy, and high things.

Theol. You haue ſpoken very truly, zealouſly, and religiouſly, and I do greatly commend you for it: and I muſt nœds affirme the ſame things, for they cannot be denied. And for mine owne part, I think the Goſpell was neuer ſo openly contemned in any age, of a people liuing vnder the profeſſion of it, and vnder a godly and Chriſtian Prince, as it is in this age: for howſoeuer ſome make a ſhewe of Religion, yet they haue denied the power thereof. They

They turne the grace of God into wantonnesse, as S. Iude saith. Vers. 4. They make the Gospell a cloake for their sinnes. They receiue it and embrace it, as it will best stand with their profits and pleasures, their lusts and likings, their credit and pollicies, and not a iotte further. They will practise it at their leisure. These men professe they know God, but by their workes they denie him, and are abhominable, disobedient, and to euery good worke reprobate. Tit. 1. 16. This age is full of such carnall Protestants.

Phi. This age indeed aboūdeth with many hollow-hasted Hypocrites, dissemblers, & time-seruers, which howsoeuer they make a face, and beare a countenance as though they loued the Gospel, yet their hart is not with it: their heart is with Atheisme, their heart is with Poperie: they haue a Pope in their belly. Howsoeuer now and then they come to the Church and heare a Sermon, and shew a good countenance to the Preacher: yet their heart goeth after couetousnesse. The Lord complaineth of this by his Prophet *Ezechiel*, saying.

This people wil sit before thee, and heare thy words, but they wil not do them: for with their mouthes they make iests, and their heart goeth after Couetousnesse. Ezec. 33. 31. God com-

complaineth of this alſo by his Prophet *Ieremie*, ſaying: *Will you ſteale, murder, & commit adultery, and ſweare falſely: and yet come and ſtand before me in this houſe, whereupon my name is called, and ſay we are deliuered, though we haue done all theſe abhominations? Is this houſe become a denne of theeues whervpon my name is called?* Ier. 7. 9. Where we ſee how the Lord doth chide his people, & ſharply reprooue them for abuſing of his temple, worſhip, & ſacrifices, making them a cloake for their ſinnes, and making his houſe a denne of theeues, which ſhould be an aſſembly of Saints. Now all this is a liuely deſcription of our time, wherein many vſe the exerciſes of the Word, Prayer, and Sacraments, not to kill and mortifie ſinne, but to nouriſh and ſhelter their ſins: for they blindly imagine, that if they come to the Church and pray, and heare the Sermon, they are diſcharged of their ſinnes, though they leaue them not. They imagine they haue giuen God his full due, and that therefore they may be the more bold to ſinne afterward. Theſe kinde of Hypocrites, are like rogues which vſe medicines, not to cure ſores, but to make ſores. Theſe are like the Papiſts, which thinke if they heare Maſſe in the morning, they may do what

what they list all the day after.

Theol. I see now you haue very well profited in the knowledge of God and true Religion: you haue spoken soundly, and like a man of knowledge in Gods matters: for the common sort of people, thinke indeed that all Religiõ consisteth in the outward seruice of God, though their hearts be far from him. To whom God may iustly say: This people draweth neare me with their lips: but their hearts are farre from me. Of whom also, God may iustly take vp all his old complaints of his people Israel, and Iudah: which are so frequent in all the Prophets, to wit, that he did abhorre their sacrifices, loathe their oblations, detest their incense: despise their new moones, disdaine their Rammes, Lambs, and Goates, accounting them all but as mans bloud, dogs bloud, swines bloud. Esay. 66. 3. And all because their hands were full of bloud: because they executed not iustice and iudgement in the gate: because they were not obedient to his will: because their hearts were not with him: because they vsed, or rather abused all these things, as shelters for their sinnes.

Philaga. The great contempt of the Ministers of the Gospell in this age, doth strongly argue the contempt of the Gospell

Goſpell it ſelfe: for a man cannot loue the Goſpell, and hate the faithfull Miniſters therof. But we ſee by lamētable experiēce, that the moſt graue, godly, and learned miniſters, are had in diriſiō, of very baſe and vile perſons. And as *Iob* ſaith: *They whoſe fathers I haue refuſed to ſet with the dogges of my flocke: they were the children of fooles, and the children of villaines, which were more vile then the earth, Iob.* 3. 1. For now euery Raſcall dares ſcoffe and ſcorne at the moſt graue and auncient Fathers and Paſtors of the Church: dares flout them as they walke in the ſtreetes, and as they ride by the highwaies: and although the holy Ghoſt giueth them glorious and loftie titles: as the Stewards of Gods owne houſe, diſpoſers of his ſecrets, disburſers of his treaſure, keepers of the broad-ſeale: keepers of the keies of Heauen: Gods Secretaries, Gods Embaſſadors, Angels: yea the very glory of Chriſt, and all this to expreſſe the excellencie of their calling: yet theſe verlets, and vermine of the earth, dares call them proud prelates, pild perſons, pelting prieſts. O monſtrous and intollerable impietie!

Now it is come to paſſe, that this moſt ſacred

ſacred function, which is glorious in the ſight of God and his Angels, and in it ſelfe moſt honourable, is had in greateſt contempt of all callings: for now the earth is full of ranke Atheiſts, and mock-gods, which ſcoffe at the Goſpell, and bleare out their tongue at all Religion. Theſe kinde of fellowes neuer diſſemble for the matter, they make no ſhewes at all, they are no Hypocrites, they hide not their ſinnes, but declare them openly like *Sódome*. They care not if they neuer come to the Church, they are too full of it: they liue like bruite beaſts. They thinke the ſcriptures are but fables. They raile at the Miniſters and Preachers. They make flat oppoſition againſt them, and are notorious mockers, and paſt-graces.

Theol. Of ſuch the Apoſtle S. Peter foretold, that in the laſt dayes ſhould come mockers, and ſuch as would liue after their owne luſts, &c. 2. Pet. 3. 3. Of ſuch a godly
Caluin. writer ſaith: *Verbum dei ſecurè contemnitur, promiſſiones inanes eſſe creduntur: minæ pro fabulis habentur.* That is, the word of God is carelelly contemned: his promiſes are counted vaine, and his threatnings fables. Of ſuch the Poet ſaith: *Heù viuunt homines tanquam mors nulla ſequatur: aut velut*

infernus

infernus fabula vana foret.

Alas men liue as if they ſhould neuer die,
Or as thogh al ſpeech of hel were a ſtarkl ie.

Now is alſo the time wherein the world ſwarmeth with Papiſts and Atheiſts, and moſt men liue as if there were no God. For now Religion is hated, true godlineſſe deſpiſed: zeale abhorred, ſinceritie ſcoffed at, vprightneſſe loathed, Preachers contemned, profeſſors diſdained, and almoſt all good men had in deriſion. For now we may iuſtly complaine with the Prophet: Iudgement is turned backward, and Iuſtice ſtandeth farre off. Truth is fallen in the ſtreete, and equitie cannot enter: yea truth faileth, and he that refraineth from euil, maketh himſelfe a praie. *Eſay* 59.14. The Prophet Micah bewaileth his times, ſaying: The good man is periſhed out of the earth, and there is none righteous among men: They all lie in wait for bloud: Euery man hunteth his neighbour with a net. *Mic.*7.2. The Prophet Ieremy complaineth of the ſame euil in his time: namely, that the people were come to be paſt ſhame in ſinning. Were they aſhamed (ſaith he) when they had committed abhomination? nay they were not aſhamed, neither could they haue any ſhame. *Ier.*8.12. This is a liuely picture

of our time: for now we haue put on a brow of braſſe, we are become impudent in ſinne. We cannot bluſh, we cannot be aſhamed: we are almoſt paſt ſhame, and paſt grace. O Lord what wil this geare grow to in ỹ end?

Phila. We may iuſtly feare ſome great iudgement of God to be neare vs, yea euen to hang ouer our heads: for the Lord will neuer leaue the contempt of his Goſpell and his miniſtery, vnpuniſhed.

Theol. You haue ſpoken a truth. And we haue heard before how ỹ old world was plagued for it. And we read how græuouſly the Iewes were afflicted by ỹ Romanes for this ſin, as our lord Ieſus did plainly foretel. We read alſo Apo. 6. 2. that after the Lord had broached ỹ Goſpel himſelfe, & ſpred it abroad by his Apoſtles, conquering ỹ world therby: (which thing was ſignified by ỹ white horſe, his rider, his bowe, and his crowne) and yet ſhortly after, ſaw ỹ the ſame begã to be cõtẽned in the world & made light of: then he did in moſt fearfull maner plague the earth with warres, blood-ſheadings, tumults, dearth, famin & peſtilence: which all are ſignified by the red horſe, the blacke horſe, and the pale horſe, which did appeare at ỹ opening of the ſecond, third, and fourth ſeale. So likewiſe vndoubtedly God will ſeuerely puniſh all iniuries, wrongs,

wrongs, and contempts, done to his faithful Embassadors. As appeareth Apoc. 11. 5. where it is set downe, that if any would hurt the two witnesses with their two Olives, and two Candlesticks, (wherby is signified the faithful Preachers of the Gospel, with all their spirituall treasures & heauenly light) fire should proceed out of their mouthes, & deuour their aduersaries: that is, ỹ fire of gods wrath should consume all that had oppressed them, either by mocks, flouts, railings, slaunders, imprisonmẽt, or any other kind of indignitie. Of this we haue a plaine example or two in the scriptures. First we read how fire came down frõ heauen, & consumed the cõtemptuous Captain & his fiftie, at ỹ threatning & calling for of Elias. 2. King. 1. 10. Secondly, how two Beares came out of the Forrest, & tare in pẽces 42. yõkers which mocked Elisha the Prophet of God, calling him bald head, bald pate. 2. Reg. 2. 23. So then by these examples it is manifest, that howsoeuer the Lord may winke at these things for a time, & make as thogh he saw thẽ not: yet ỹ time wil come, when he wil raigne fire & brimstone vpon all the scoffers of his faithfull Ministers, and cõtemners of his Gospell. All this is plainly declared in the first Chap. of the Prouerbes of Salomon: where is shewed how the wise-

dome of God, euen Iesus Christ, the highest wisedome doeth cry loude all abroad in the worlde, and manifest himselfe in the open streets: but yet is cõtemned of wicked worldlings, and scoffing fooles. Therefore saieth Christ: Because I haue called, and ye refused, I haue stretched out my hande, but none would regard: ye haue hated knowledge, and despised all my counsell. Therefore I will laugh at your destruction, and mocke when your feare commeth vppon you like sudden desolation, and your destruction like a whirlewinde. Then shall they call vpon me, but I will not answere: They shall seeke me earely, but they shall not finde mee. Here then we see is terrible wrath and vengeance threatned from heauen, against all prophane contemners of Christ, and his euerlasting Gospell: or any the faithfull publishers, and proclaimers thereof. Behold therefore ye despisers, and wonder: consider well what will become of you in the end. Do not thinke that the most iust GOD will alwaies put it vp at your hands, that ye shuld so manifestly contemne both his word, and the most zealous Preachers and professors thereof. No, no, assure your selues, he will be euen with you at last. He will smite you both sidelings and ouer-

thwart

thwart: he will dogge you and pursue you with his iudgements, and neuer leaue following the chase with you, till he haue destroyed you, and consumed you from off the face of the earth: for remember I pray you what he saith in Deuteronomy. If I whet my glittering sword, and my hand take hold of iudgement, I wil execute vengeance on mine enemies, and will reward them that hate me: I will make mine Arrowes drunke with bloud, and my Sword shall eate the flesh of mine aduersaries. *Deut.*32.41.

Phila. Truly sir wee may iustly feare, that for our great contempt of the Gospel and generall coldnesse both in the profession, and practise thereof: God will take it from vs, and giue it to a people that will bring forth the fruite thereof.

Theol. We may well feare indeed, least for our sinnes, especially our loathing of the heauenly Manna, the Lord remoue our candlestick, take away our siluer trumpets, let vs no more heare the sweet belles of Aaron, cause al visions to faile, and our Sabboathes to cease, and bring vpon vs that most greeuous and sore famine of not hearing the word of the Lord: spoken off by Amos the Prophet. Chap. 8. Then shall all our Hal-

cion dayes, and golden yeares, be turned into weeping, mourning, and lamentation. God for his infinite mercie sake, turne it away from vs.

Phila. Amen, Amen: and let vs all pray earnestly night and day, that those fearefull iudgements may according to Gods infinite mercies, be held backe, which our sins do continually cry for: and that his most glorious Gospell may be continued to vs and his posteritie, euen yet with greater successe.

Asune. No doubt it is a very great sinne to despise the word of God: and I thinke there is none so bad that will do it, for we ought to loue Gods word, God forbid else: he that loueth not Gods word, it is pittie he liueth.

Theol. These are but words of course: it is an easie matter to speake good words, and very many will say as you say, but both you and they in your practise, do plainely shewe that you make no reckoning of it: you esteeme it no more then a dish-clout. I thinke if the matter were well tried, you haue scant a Bible in your house: but though you haue one, it is manifest that you seldome read therein with any care or conscience; and as seldome heare the word preached.

preached. How else could you be so ignorant as you are?

Asune. I graunt that I and some others are somewhat negligent in the hearing and reading of the word of God: but you cannot say therefore we do contemne it.

Theolo. Yes verily: your continuall negligence, and careleſneſſe, doth argue a plaine contempt: ſure it is, you haue no appetite nor ſtomacke to the holy word of GOD: you had rather do any thing then either reade or meditate in it. It is irkeſome vnto you: you reade not two Chapters in a weeke: all holy exerciſes of Religion are moſt bitter and tedious vnto you. They are as Vinegar to your teeth, and ſmoake to your eyes.

The immoderate loue of this world, and of vanitie, hath taken away your appetite from all heauenly things: and whereas you ſhift it off with negligence, as though that would excuſe you: The Apoſtle hits you home, when hee ſaith: How ſhall we eſcape, if wee neglect ſo great ſaluation? *Hebr.* 2. 3. Marke that hee ſaith: If we neglect.

Antile. Belike you think men haue no-

thing elſe to do but to read the ſcriptures, and heare Sermons.

Theol. I do not ſay ſo. I do not ſay ye ſhould do nothing elſe: for God doth allow you with a good conſcience, and in his feare, to follow the workes of your calling, as hath bene ſaid before. But this I condemne in you, and many others, that you will giue no time to priuate prayers, reading, and meditation in Gods word, neither morning, nor euening, neither before your buſineſſe, nor after: and although you haue often vacant time enough, yet you will rather beſtowe it in vanity, then any good exerciſe of Religion: which doth plainely ſhewe, that you neither delight in holy things, neither is there any true feare of God before your eyes.

Antile. I tell you plainely, wee muſt tend our buſineſſe, we may go begge elſe: we cannot liue by the ſcriptures: if we follow Sermons, we ſhall neuer thriue. What do you thinke euery man is bound to read the ſcriptures? haue we not our fiue wits? do we not know what we haue to do? you would make fooles of vs belike: but wee are neither drunke nor mad.

Theol. That euery man of what condition ſoeuer, is bound in conſcience to heare and

and read, the word of God hath bene shewed, and proued in the beginning of our conference: but as for your fiue wits, they will not serue your turn in these matters, though you had fifténe wits: for all the wit, reason, and vnderstanding of naturall men in Gods matters, is but blindnesse, and meer foolishnesse.

The Apostle saith, that the wisedome of the most wise in this world, is not onely foolishnesse with God: but indéed, very enemitie against God. 1. Cor. 3. 19 Rom. 8. 7. And againe he saith, that the naturall man with all his fiue wits, vnderstandeth not the things of the spirit of God, because they are spiritually discerned. 1. Cor. 2. 14. Most prudently to this poynt speaketh Elihu, saying: There is a spirit in man, but the inspiration of the Almighty giueth vnderstanding. *Iob.* 32. 8.

Antile. I vnderstand not these scriptures which you do alleadge: they doo not sinke into my head.

Theo. I thinke so indéed: for the holy Ghost saith: Wisedome is too high for a foole. Pro. 24. 7.

Antile. What do you call me foole? I am no more foole then your selfe.

Theol. I call you not foole, but I tell

you what the ſcripture ſaith, which calleth all men (though otherwiſe neuer ſo wiſe, politicke, and learned) very fooles, till they be truly lightned, and inwardly ſanctified by the ſpirit of God: as appeareth, Tit. 3. 3. Where the Apoſtle affirmeth, that both Titus and himſelfe, before they receiued the illuminating ſpirit of Gods grace, were very fooles, without wit, and without all ſence in Gods matters.

Phila. I pray you good M. *Theologus* let him alone, for hee will neuer haue done cauilling. I ſee he is a notable Cauiller. Let vs therefore proceed to ſpeake of the fift ſigne of condemnation, which is ſwearing.

Theolo. It may well indéede be called a ſigne of condemnation: for I thinke it more then a ſigne. It is indéed an euident demonſtration of a reprobate: for I neuer wiſt any man truly fearing God in his hart, that was a vſuall, and a common ſwearer.

Phila. I am flatte of your minde for that: for it cannot bee that the true feare of GOD, and ordinary ſwearing, ſhould dwell together in one man: ſith ſwearing is a thing forbidden by flatte ſtatute. And GOD addeth a ſore threat to

his

his Lawe, that hee will not hold him guiltleſſe that taketh his name in vaine: but will moſt ſharply and ſeuerely puniſh that man.

Theol. You ſay true: and God ſaith moreouer, that if we do not feare and dread his glorious and fearefull name Iehouah, he will make our plagues wonderfull. Deut. 28. 58. Hee ſaith alſo by his Prophet Malachy, that hée will bée a ſwift witneſſe againſt ſwearers. Mala. 3. 5. The Prophet Zachary ſaith, that the flying booke of Gods curſe and vengeance, ſhall enter into the houſe of the ſwearer, and he ſhal be cut off. Zach. 5. 4.

Therefore let all ſwearers take héede and looke to themſelues in time: for we ſée there is a rodde in pille laide vp in ſtore for them.

Philaga. Theſe threatnings beeing ſo great, and grieuous, and that from the God of Heauen himſelfe, a man would thinke ſhould cauſe mens hearts to quake and tremble, and make them afraide to rap out ſuch oathes as they doo, if they were not altogether hardned, paſt feeling, and paſt grace.

Theolo. True indéede: but yet wée ſée by lamentable experience, how men are giuen

giuen ouer both to ſweare, and foꝛſweare. Foꝛ at this day there is no ſinne moꝛe common amongſt vs then ſwearing: foꝛ many there be which cannot ſpeake tenne woꝛds, but one ſhall be an oath: and numbers haue got ſuch a wicked cuſtome of ſwearing, that they can by no meanes leaue it, no moꝛe then a Black-moꝛe can change his ſkinne, oꝛ a Leopard his ſpots: foꝛ it is made naturall vnto them thꝛough cuſtome, and they haue got the habit of it. I do verily thinke if it were high treaſon to ſweare, yet ſome could not leaue ſwearing. Sure I am, as light as we make of it, that it is high treaſon againſt the cꝛowne of Heauen: yea it is a ſinne immediately againſt GOD, euen againſt his owne perſon, and theꝛefoꝛe hee hath foꝛbidden it in the firſt Table of his Lawe.

Phila. Queſtionleſſe this vice of ſwearing, is of all other ſinnes moſt rife in this Land: for you ſhall heare litle boyes and children in the ſtreetes, rappe out oathes in moſt fearefull manner. It would make a mans heart quake to heare them: we may thinke they haue ſucked them out of their mothers breaſts: but ſure we are, they haue learned them from the euill example of their parents: and now a dayes,

wee

we cannot almoſt talke with a man, but in ordinary ſpeech he will belke out one oath or an other.

Theol. I will tell you a ſtraunge thing, and with great griefe I ſpeake it. I do verily thinke, there are ſworne in this Land an hundred thouſand oathes euery day in the yeare.

Philaga. No doubt ſir you are within compaſſe: for now almoſt ſo many men, ſo many oathes, excepting ſome fewe in compariſon. Nay I know diuers of mine owne experience, which if they may be kept in talke, will ſweare euery day in the yeare an hundred oathes for their parts.

Theol. Oh what a lamentable thing is it! We may well take vp the old complaint of the Prophet Ieremie, who ſaith: that in his time the Land did mourne, becauſe of oathes. Iere. 23. 10. And we may wel wonder that the Land ſinketh not becauſe of oathes: for if God were not a God of infinite patience, how could he endure his moſt ſacred and glorious name to be ſo many thouſand times blaſphemed in one day, and that by ſuch miſerable wretches as wee bee.

Phila. Wee may indeed admire and wonder at the patience and long ſuffering of

of God, that hee ſpareth vs ſo long, and giueth vs ſo large a time of repentance: but ſure it is that the Prophet ſaieth: that howſoeuer the Lord is ſlowe to anger, yet hee is great in power, and will not ſurely cleare the wicked. *Nahum.* 1.3. Though he may winke at their monſtrous oathes for a time, yet hee forgetteth them neuer a whit, but ſcoreth them vp, and Regiſtreth them in his booke of accounts, ſo as they ſtand in Record againſt them: and when the great day of reckoning ſhall come, hee will ſet them all in order before them, and lay them to their charge.

Let not wicked ſwearers and blaſphemers therefore thinke that they ſhall alwaies ſcape ſcot-free, becauſe God letteth them alone for a while, and deferreth their puniſhment: for the longer God deferreth, the more terrible will his ſtroakes be when they come.

The longer an Arrowe is held in the Bowe, the ſtronger will be the ſhot when it commeth forth: though God haue Leaden feete, and commeth ſlowely to execute wrath, yet hath he an Iron hand, and will ſtrike deadly when hee commeth. *Though GOD giueth the wicked ſecuritie*

for

for a time (saith Iob:) *yet his eyes are fixed vpon all their wayes.* Iob. 24.23. And in an other place he saith: *The wicked is reserued vnto the day of destruction, and they shall be brought forth vnto the day of wrath.* Iob. 21. 30. So then the holy man *Iob* plainely affirmeth, that the state and condition of all the rich and wealthy worldlings is, as the condition of an Oxe that is fatted vp against the day of slaughter. For in the same Chapter he saith: *They spend their dayes in wealth, and suddenly goe downe to hell.* But now I pray you nominate the oathes which are so rife and common amongst vs.

Theol. **There be sixe Oathes which are of all other most rife and common in euery mans mouth, and they be these.**

By my Faith.
By my Troath.
By our Lady.
By S. *Mary.*
By God.
As God shall iudge me.

Sixe common Oathes.

For you cannot lightly talke with a man, but he will flush out some of these in his ordinary speech.

Asune.

Asune. Do you count it so great a matter for a man to sweare by his faith, or his troath?

Theol. Yes indeed do I: for our faith, and our troath, are the most pretious Iewels we haue: shall we then lay them to gage for euery word we speake? If thereby wee are of small credit: nay very bankerupts: for who but a bankerrupt will lay the best Iewell in his house to pledge for a small trifle?

Asune. I know a man that will neuer sweare, but by Cocke or Pye, or Mouse-foote. I hope you will not say they bee oathes: for hee is as honest a man as euer brake bread: you shall not heare an oath come out of his mouth.

Theol. I do not thinke he is so honest a man as you make him: for it is no small sin to sweare by creatures. The Lord saith by his Prophet Ieremie: They haue forsaken me, and sworne by them that are no Gods. *Iere.* 5.7. So then to sweare by creatures, is to forsake God: and I trowe you will not say he is an honest man which forsaketh God.

Asune. I doo not beleeue that to sweare by small things, is a forsaking of God.

Theol.

Theol. You and such as you are, will beléeue no more of the word of God, then wil stand with your fansie. But whatsoeuer you beléeue, or beléeue not, the word of God standeth sure, and no iot of it shall euer be proued false. But this I will say vnto you, because you think it is so small a matter to sweare by creatures, that the more base and vile the thing is which ye sweare by, the greater is the oath, because you ascribe that vnto a base creature, which is onely proper to God: namely to know our hearts, and to be a discerner of secret things. For whatsoeuer a man sweareth by, he calleth it as a witnesse vnto his conscience, that he speaketh ỳ truth, and lieth not; which thing onely belongeth vnto God: and therfore in swearing by creatures, we do robbe God of his honor. Therfore to sweare by the crosse of the money, or by bread, or mouse-sote, or any such like, is a robbing of God of his honour, and an ascribing of that to the creature, which is proper onely to the Creator.

Asune. What say you then to them, which sweare by the Masse, and by the Roode?

Theol. Their sinne is as great as the other. For it is an hainous thing to sweare by Idols, as Saint Mary, our Lady, by the

Maſſe, by the Rode, &c. The Prophet Amos ſaith: They that ſweare by the ſin of *Samaria*, and that ſay thy god ô *Dan* liueth, euen they ſhall fall, and neuer riſe vp again. *Amos* 8.14. To ſweare by the ſinne of Samaria, is to ſweare by Idols: for Samaria was full of Idolles.

Moreouer the Lorde threateneth by the Prophet Zephony, that he wil cut off them that ſweare by the Lord, and by Malcham, or by their King. For the Idolaters called their Idoll Molech their King.

Aſu. Seeing you condemne both ſwearing by creatures, and ſwearing by Idols, what then muſt we ſweare by? you would haue vs ſweare by nothing belike.

Theol. In our ordinary communication we muſt not ſwear at all, either by one thing or an other. But (as our Lord teacheth vs) our communication muſt be yea, yea. Nay, nay. For whatſoeuer is more then theſe, commeth of euil. Math. 5. 37. And Saint Iames ſaith: Before all things by brethren ſweare not, neither by heauen, nor by earth, nor by any other oath: but let your yea be yea, and your nay nay: leaſt yee fall into condemnation. *Iam.* 5.12.

Antile. It ſeemeth you are an Anabaptiſt: you condemne all ſwearing, you

wil

will haue no ſwearing at all.

Theol. Not ſo. For though I condemne ſwearing by creatures, ſwearing by Idols, and vaine ſwearing, yet do I allow ſwearing before a Magiſtrate, and priuately alſo, in matters of weight and importance, for the further boulting out of the truth.

This is warranted from Gods owne mouth. Where he ſaieth: Thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and in righteouſneſſe. *Iere.* 4. And in theſe caſes onely, the name of God is to be ſworne by. As it is written: Thou ſhalt feare the Lorde thy God, and thou ſhalt ſerue him, and thou ſhalt cleaue vnto him, and ſhalt ſweare by his name. *Deut.* 10. 20.

Aſune. May we not ſweare by God in our common talke?

Theolo. At no hand. For that is to take the name of God in vaine: which you know is forbidden.

And one of the wiſe Heathen could ſay thus. When an oathe is laide vpon thee, vndertake it for two cauſes: either to deliuer thy ſelfe from ſome greeuous crime & accuſatiō: or elſe to preſerue thy friends from daunger. So then the Heathen man in common talke will not allowe any oath, Iſocra. ad demon.

much leſſe to ſweare by God. And an other
Phocillides ſaith: Auoyd an oath, though thou ſweare truly. So then we ſée vaine ſwearing condemned, euen by the Heathen.

Aſune. Yea but for all that wee muſt ſweare, men will not beleeue vs elſe.

Theol. Neither yet will they beléeue you any whit the more for your ſwearing. For it doth manifeſtly appeare, that thouſandes make no conſcience at all of it: they make no more conſcience of it, then of cracking of Nuttes. And therefore what wiſe man will beléeue them, though they ſweare neuer ſo much? but if you would make conſcience alwaies to ſpeak the truth from your heart without any oathes at all, you ſhould be better beléeued of all honeſt and wiſe men, then otherwiſe with a thouſand oathes.

Antile. It is the cuſtome to ſweare.

Theol. But a wicked and diuelliſh cuſtome.

Antile. I hope Sir wee may ſweare, as long as we ſweare truly, and ſweare by nothing but that which is good.

Theolo. It hath bene anſwered before, that in vaine matters you may not ſweare at all.

Antile. As long as we do no worſe then that, I hope God wil hold vs excuſed.

Theol.

Theol. God will not holde you excused when you breake his commaundements, and continue so doing.

Antile. What say you then to them that sweare wounds, and bloud, and such like, in a brauery, thinking that it setteth out their speech very well?

Theol. Hell gapeth for them. And they shall know one day what it is to blaspheme God.

Antile. What may we thinke of such as sweare by Gods life, Gods soule, Gods bodie, Gods heart?

Theolo. That their case is most woefull and daungerous, and I quake at the naming of them. They are most horrible, mōstrous, and outragious blasphemies, enough to make the stones in the streete to cracke, and the cloudes to fall vpon our heads. And we may thinke that all the diuels in hell are in a readines to carry such blasphemous villains headlong into that lake which burneth with fire and brimstone for euer.

Antile. Do you finde in the scriptures, that God will so seuerely punish swearers?

Theolo. Yes verily. For besides that which hath bene spoken before, we haue diuers other examples. First of Sinacharib, the King of Ashur, who for his outragious

blaſphemies againſt the God of Heauen, was in moſt fearefull and tragicall manner ſlaine by his owne ſonnes, Adramelech, and Sharezer, and that in the Temple, when he was worſhipping his Idol God Niſroch. 2. *King.* 19. 37. And yet behold a more fearfull example of Gods wrath againſt blaſphemers.

We reade that an hundred thouſand of the Aramites were ſlaine by the Iſraelites in one day, for blaſpheming of God: And ſeuen and twentie thouſand being left, and flying into the Citie of Aphek for refuge, were all ſlaine by the fall of an huge great wall. 1. King. 20. 29. What ſhould I here ſpeake howe the ſeuen ſonnes of Saul the King of Iſraell were hanged vp before the Lorde in mount Gibeah, for the breach of the oathe made to the Gibeonites long before. 2. Sam. 21. 9. By theſe examples we may plainly ſee, that the iuſt God, euen in this life, ſometimes will be reuenged of blaſphemers, and oath-breakers. And therefore the verie Heathen in all ages haue bene verie carefull for the performing of oathes; as Pharaoh King of Egypt willed Ioſeph to goe vp into the lande of Canaan, to bury his father, according to his oath made to his father. Gen. 50. 6.

Phila.

Phila. Mee-thinketh theſe ſo terrible, and fearefull examples of Gods vengeance againſt ſwearers, and blaſphemers, ſhould ſtrike ſome terrour into the hearts of our blaſphemers.

Theol. One would thinke ſo indeed, if any thing could do it. But alas they are ſo hardened in it, and in all other ſinne, that nothing can moue them: except peraduenture there were a lawe made, that euery ſwearer and blaſphemer, ſhould holde his hand a quarter of an houre in boyling lead. This, or ſome ſuch like ſeuere lawe, might peraduenture curbe them a little, and make them bite in their oathes. But otherwiſe they will neuer feare any thing till they be in hell fire, when it will be too late to repent.

Phila. What may be the cauſe of this ſo often, and great ſwearing? for ſurely it is no inherent & inbred ſinne in our nature, as ſome of the other ſinnes be.

Theol. No verily. But theſe three I iudge to be the cauſes of it.

Cuſtome.

Want of admonition.

Want of puniſhment.

Phila. What then are the remedies for it?

Theol. The remedies are these,

Diſuſe.
Prayer.
Friendly admonition.
Some ſharpe lawe.

Phila. Well Sir, now wee haue heard enough of ſwearing. I pray you proceed to the next ſigne of damnation, which is lying.

Theol. Swearing and lying, be of very neare kindred. For he that is a common ſwearer, is for the moſt part a common lyar alſo. For he that maketh no conſcience of ſwearing, will make no conſcience of lying. And as the Lorde hateth the one, ſo alſo he hateth the other. And as he puniſheth the one, ſo will he puniſh the other. Therefore Salomon ſaith: Lying lippes are an abhomination vnto the Lord. *Pro.* 12.22. Saint Iohn ſaith: Without ſhall be dogges, Enchaunters, whoore-mongers, murtherers, and whoſoeuer loueth, or maketh lies. *Apo.* 22.15. Againe the ſame holy man of God ſaith: That liars ſhall haue their part and portion in the lake which burneth with fire and brimſtone, which is the ſecond death. *Apo.* 21.8.

Phila.

Phila. Theſe ſcriptures which you alledge, do manifeſtly declare that God abhorreth liars, and hath reſerued great torments for them. Therefore the Princely Prophet *Dauid* ſaith, that hee would baniſh all liars out of his houſe. *He that telleth lies* (ſaith hee) *ſhall not remaine in my ſight.* *Pſal.*101,7. A lying tongue is one of the ſixe things which God doth hate, and his ſoule abhorre. *Pro.*6.17. Yet for all this we ſee by lamentable experience, how many haue euen taught their tongues to lie, (as the Prophet ſaith) and there is no truth in their lippes. This vice is almoſt as common as ſwearing. For it is hard to finde a man that will ſpeake the truth, the whole truth, and nothing but the truth from his heart, in ſimplicitie and plainneſſe at all times, in all places, and amongſt all perſons, without all glozing or diſſembling, either for feare, gaine, flattery, menpleaſing, hiding of faults, or any ſiniſter reſpect whatſoeuer. Where I ſay, is this man to be found? I would faine ſee him. I would faine looke vpon ſuch a man. It would do my heart good to behold him. I would reioyce to ſet mine eyes vpon ſuch a man.

Theolo. Such a man as you ſpeake of, is hardly to be found amongſt the ſonnes of

men. They be black Swannes in the earth: they be white Crowes, they be rare birdes. For there be very fewe that will speake the truth from their heart, yet some such I hope there be: but for the most part, and amongst the greater sort, lying, dissembling and fraud, do beare all the sway. There is no truth, no honestie, no conscience, no simplicitie, no plaine dealing amongst men, in these most corrupt times. Faith and trueth are parted clean away. And as the kingly prophet saith: The faithfull are failed frō among the children of men. They speake deceitfully euery one with his neighbour: flattering with their lippes, and speak with a double heart. *Psal.* 12. Men now a dayes studie the art of lying, flattering, fawning, glozing & dissembling: they haue a heart and a heart. They haue hony in their mouth, and gall in their heart. Their tongues are as soft as butter and oyle: but their hearts are full of bitternesse, poyson, and wormewood. They are full of outward curtesie & ciuilitie, full of court holy water, when there is no truth or plainnes in their inward affections. They will speake you faire, when they would cut your throat. They will shewe you a good countenance, when they would eate your heart with Garlicke. In outward shew they wil carry themselues

ſelues plauſibly, when their hearts are full of venime and malice. This viperous brood do but watch their times and oppoꝛtunities, till they can get a man vpon the hippe, and then they wil ſting him, and weake their malice vpon him. Theſe fawning curres will not barke til they bite, wil lurke, and lie cloſe, till they ſpie their vantage, and then they will ſhew themſelues in their kind: then they wil hoiſt a man, and turne him ouer the perke if they can. Theſe men are like the waters which are moſt deepe, where they are moſt calme: like a daungerous rocke hid vnder a calme ſea. Oꝛ as the Heathen ſay: Like the Syrens ſong, which is the Saylers wracke. Like the Fowlers whiſtle, which is the birds death. Like the hid baite, which is the fiſhes bane. Like the Harpies, which haue virgins faces, and Vultures talents. Oꝛ like Hyena, which ſpeaketh like a friend, and deuoureth like a foe. Oꝛ as the ſcripture ſaith: Like Ioab, the Captaine of the hoaſt, which ſpake kindly to Amaſa an other Captaine, and kiſſed him, when preſently he ſtabde him. 2. Sam. 20. 10. Oꝛ like vnto the Herodians and Phariſies ſeruants, which came to our Loꝛde Ieſus with many fawning inſinuations, calling him good maiſter: and telling him that he was plaine truth, that he

taught

taught the way of God truly: he regarded no mans perſon, and many good morrowes, and all this geare: when as in very deed their purpoſe was to entangle him in his words, and to entrap him, that they might catch a vantage againſt him, and ſo cut his throat.

This is it which the wiſe King ſaith: A man that flattereth his neighbour, ſpreadeth a net for his feete. *Pro.* 29. 5. And againe, As ſiluer droſſe ouerlaid vppon an earthen pot: ſo are fawning lippes, and an euil heart. *Pro.*26.23. And in an other place he ſaith: He that beareth hatred, wil counterfait with his lippes: but he laieth vp deceit in his heart. When he ſhall ſhewe his voyce fauourable, truſt him not: for there are ſeuen abhominations in his heart: hee will couer hatred by deceit: but his malice ſhalbe diſcouered in the congregation. *Pro.*26.24. In an other place he pronounceth a curſe vpon all theſe hollow-harted hypocrites, and meale-mouthed flatterers. For (ſaith he) Vnto him that bleſſeth his friend with a loud voyce betimes in the morning riſing vp earely, a curſe ſhall be imputed. *Pro.*27.14.

Phila. You haue very wel deſcribed the conditions of the men of this age, which haue faces, countenances, and tongues, but

no

no hearts. Which profeſſe lying and diſſembling. Which ſay he cannot liue, that cannot diſſemble. Which haue faire faces, and falſe hearts: which haue forgotten that plaine honeſtie is high pollicie.

Theol. The holy Ghoſt often in the Prouerbes of Salomon, calleth all vnregenerate men fooles. Or as it is in the Hebrew, men without hearts. Becauſe they haue no heart to God, no heart to his word, no heart to his children, no heart to godlineſſe, no heart to any thing that good is. They are without an honeſt heart, an vpright heart, a plain heart. They are all in words: nothing in deedes. They promiſe mountaines, and performe moll-hils. They wil ſpeake well of Religion, and practiſe nothing. They will giue faire words to their friends, and do iuſt nothing for them.

Phila. The world is full of theſe masked counterfaits. And lying and diſſembling, did neuer more abound.

Theol. It is too true, that lying and diſſembling are moſt rife, and ouercommon vices amongſt all ſorts of men: but ſpecially it doth ouerflow, and ſuperabound in ſhop keepers, and ſeruants: for both theſe make a trade and occupation of it. They can do no other but lie. It cleaueth vnto them, as the naile to the doore.

Phila.

Phila. I do certainly know ſome ſhop-keepers, which to vtter their badde wares, and to blinde the eyes of the ſimple, doo trade in lying all the day long, from Sunne to Sunne: from the opening of their ſhop windowes, to the ſhutting of the ſame. And what is their life (if cuſtomers come in apace) but ſwearing, lying, diſſembling and deceiuing. They will lye as faſt as a Dogge will trot, as wee ſay. It is a wonder that their ſhoppes and all their wares doo not fire ouer their heades, for theyr ſo common, ſo loude, and ſo abhominable lying, and that againſt their owne knowledge, againſt their conſcience, againſt God, againſt their neighbor: againſt heauen and earth, men and Angels.

Theologus.

True it is, we may maruaile at the long ſuffering of God in this behalfe. But this is to be noted, that God doth not immediately puniſh all notorious ſinners in this life: but reſerueth thouſands to the iudgement of the great day.

In this life, he onely culleth out ſome fewe, whome hee ſmiteth for the example of others, that they might feare, & tremble, and

and learne by other mens harmes to be-ware.

Therefore euen in this life we ſée before our eyes, ſome lyars, ſome drunkardes, ſome whoremongers, ſome ſwearers, ſome miſers of the worlde, ſome ruffians, and cut-throates, ſtriken downe by the reuenging hande of God. But whereas God ſmiteth one of theſe in this life, he letteth an hundred eſcape. For if he ſhoulde puniſh all offendors in this life, to what purpoſe ſhould the iudgement to come ſerue? If he ſhould puniſh none, then we would thinke there were no GOD, or that hee were ſhut vp idle in heauen, and would doe neither good, nor euill, nor once meddle in the matters of the earth, as ſome Epicures haue dreamed.

Therefore to auoyde both theſe extremities, God in his heauenly wiſedome hath thought good to méete with ſome euen in this worlde.

Philaga. I am of this minde, that the goods which men get by ſwearing, lying, and deceit, will neuer proſper long.

Theolo. You are not therein deceiued. For GOD will blowe vppon all ſuche kinde of euill gotten goodes, and they ſhall put it in a bottomleſſe purſe as the

Prophet

Prophet saith. Hag. 1. 6. The holy Ghost in the booke of the Prouerbes, hath many excellent sayings to this effect: as Chap. 13. 11. The riches of vanitie shalbe diminished: but hee which laboureth with the hand, shall encrease them. Againe, He that dealeth with a deceitfull hand, shall become poore: but the hand of the diligent maketh rich. *Pro.* 10. In an other place he saith: The deceitfull man roasteth not that which he hath caught in hunting. *Pro.* 12. 27. That is, he shall not long enioy or taste the praie which he hath gotten by fraud: for either one trouble or other wil so come vpon him, that he shall not be able to possesse, or take delight in the spoile. Therefore it is said: The bread of deceit is sweet to a man: but afterward his mouth shalbe filled with grauell. *Pro.* 20. 17. That is, in the end the craftie person shall mete with many troubles: for either his conscience will vpbraide him, and check him, or vengeance wil plague him for his deceit. The feares, cares, and sorrows which he shall haue, shalbe as it were so many sharpe stones to set his teethe on edge, and to vexe him. Wherefore in stead of meat, he shal feed on grauel: and in stead of wheat, on pebble stones. Small pleasure is taken in the end in goods ill gotten, or liuings vnlawfully

fully come by: for the holy Ghost hath passed sentence vpon them, that they shall neuer prosper.

Phila. It sometimes falleth out, that they prosper for a time: but as we say, the third heire shall neuer enioy them: for God wil curse them in our posteritie, and our childrens children shall feele the smart of our sinnes. Therefore the holy man *Iob* saith: *The ofspring of the wicked, shall not be satisfied with bread. Iob.*27.14. For out of doubt, God will blesse that only which is got with a good conscience in the workes of our calling, and it shall remaine blessed to vs and our posteritie. Therefore the spirit saith: *The iust man that walketh in his vprightnesse is blessed, and blessed shall his children be after him. Pro.*20.7. But God will not blesse, but curse, that which is got with an ill conscience: as swearing, lying, dissembling, deceiuing, &c.

Theol. Some auncient writers haue spoken very prudently to this point: for one saith: *Iniusta lucra breues habent voluptates: longos autem dolores:* that is, vniust gaine hath long sorrow, and short ioy. An other saith. Ierom.

Eligas damnum potius quam turpe lucrum: illud enim semel tantum te dolore afficiet: hoc Augustine.

verò semper. That is, chuse losse, rather then filthie lucre. For the one wil grieue thee but once: the other for euer.

Barnard. A third saith: *Melius est honestè pauperem esse, quam turpiter diuitem: hoc enim commiserationem, illud verò reprehensionem adfert.*

It is better to be honestly poore, then wickedly rich. For the one moueth pittie: the other reproofe.

Euripedes Pheniss. One of the wise Heathen also saith: We may not waxe riche vniustly. But liue of iust things, which hee calleth holy things.

Phila. Haue wee not examples in the scriptures of such as haue beene punished for lying?

Theolo. Yes. For we reade howe the Gibeonites for their lying and dissembling, were made drudges and slaues to the Israelites. Ios. 9. 23.

Gehezi also, the seruant of Elishah the Prophet, for his lying, and couetousnesse together, was smitten with a most grieuous leprosie. 2. King. 5. 27.

Ananias, and Sapphyra his wife, for their lying and dissembling, were stricken downe starke dead by the immediate hand of God, at the rebuke of Peter. Act. 5. 5.

Zophar one of Iobs friends, speaking of these

theſe kinde of men ſaith: They ſhall ſucke the gall of Aſpes, and the Vipers tongue ſhall ſlaie them: They ſhall flee from the Iron weapons, and a bowe of ſteele ſhall ſtrike them through. *Iob.* 20. 16. 24.

Now then by all theſe examples, we may plainly ſee how greatly God abhorreth lying and diſſembling.

Phila. Oh therefore that we could follow the counſell of the Apoſtle, who ſaith: *Lie not one to an other, ſith ye haue put off the olde man with his workes.* *Coll.* 3. 9. And againe, *Caſt away lying, and ſpeake euery one the trueth to his neighbour.* *Ephe.* 4. 25.

The manner of ſpeech which the Apoſtle vſeth, is verie forcible, implying thus much, that wee ſhould in a kinde of diſdaine, or deteſtation, caſt it away, and throwe it from vs, as a filthie, ſtinking, and berayed clout, hanging about a mans necke, whiche hee dooth ſuddainly ſnatche away, and hurles it into the fire, as beeing aſhamed that euer it ſhould be ſeene or knowne.

Would to God therefore that we were come to ſuche a deteſtation, and loathing of lying, that wee would euen ſpattle at it, and crie fie vppon it, and all that vſe it.

Oh that wee could hate it, as the diuell, which is the father of it: and as hell fire, which is the reward of it. Oh that wee were come but ſo farre as the Heathen man, who ſaid. *I hate him as the gates of hell, who hath one thing in his tongue, another in his heart.*

Homer Iliad. 3.

Antile. Yet for all this, we finde in the ſcriptures, that euen ſome of the godly haue bene taken tardie in lying, and yet haue not ſinned in ſo doing: as *Abraham*, *Iacob*, *Rahab*, the Midwiues of *Ægypt*: and therefore why may not wee doo ſo too?

Theol. I told you before, that you may not make the infirmities of Gods people, rules for you to liue by. And further I anſwere, that all theſe did offend in their lying. Some of them indeed I grant are commended for their loue to the Church, and charitable affections to Gods people: but none of them ſimply for lying, which is a thing condemned euen of the Heathen. For ſaith one of them: Lying doth corrupt the life of a man, and euery wiſe and godly man doth hate lying.

Eurip. Pheniſſ.

Antile. But may wee not lie now and then for a vantage?

Theol. No verily: neither is there any

good vantage to be got that way: for when you haue made vp your accounts, all charges deducted, and all expences defraied, your cleare gaines will be very small: for by your wilfull, and customary lying, you gaine inward griefe, and lose true ioy: you gaine short pleasure, and lose perpetuall glory: you gaine Hell, and lose Heauen: you make the Diuell your friend, and GOD your enemie. Now then reckon your gaines.

Philaga. I pray you let vs growe towards a conclusion of this poynt, and shew vs briefely the chiefe causes of lying.

Theol. The chiefe causes of lying, are these.

Causes of lying.

Custome.
Feare.
Couetousnesse.
The Diuell.

Phila. What then be the remedies?

Theol. The remedies be these.

Remedies against lying.

Disvse.
Godly boldnesse.
Contentation.
Earnest Praier.

Phila. You haue ſpoken inough of this vice, to cauſe all ſuch to abhorre it, and forſake it, as haue any drop of grace, or ſparke of Gods feare in them. But as for them that are filthie, let them be more filthie. Now I pray you ſpeake your iudgement of the ſeuenth ſigne of condemnation, which is drunkenneſſe.

Theolo. It is ſo brutiſh, and beaſtly a ſinne, that a man would thinke it ſhould not need to be ſpoken againſt, but that all reaſonable men ſhould euen abhorre it, and quake to thinke of it, for it is a moſt ſwiniſh thing. It maketh of a man, a beaſt. It taketh away the hart of a man from al goodneſſe. As witneſſeth the Prophet Hoſea, ſaying: Whoredome, wine, and new wine, taketh away the heart. *Hoſe.* 4. 7. For what heart, what ſtomacke, what appetite, can whoremongers, and drunkards haue to any thing that good is? either to heare or reade the word of God, or to pray, and meditate in the ſame? Alas they are farre from it, farre from God, and farre from all grace and goodneſſe.

Therefore the Prophet Ioel ſaith: Awake ye drunkards: weep and howle all ye drinkers of wine. *Ioel* 1. 5. Yea the mightie God of Heauen doth pronounce a woe againſt

gainſt them, ſaying: Woe vnto them that riſe vp early to follow after drunkenneſſe, and to them that continue vntill night, till the wine doo enflame them. *Eſay.*5.11. Our Lord Ieſus himſelfe giueth vs a caueat to take heede of it. Take heede (ſaith hee) that your hearts bee not ouercome with ſurfetting and drunkenneſſe, and the cares of this life, and ſo that day come vpon you vnawares. *Luk.* 21.34. Thus you heare, how both Chriſt himſelfe, and ſundry of the Prophets, do thunder downe from heauen againſt this groſſe beaſtlineſſe which now aboundeth, and raigneth amõgſt the ſonnes of men.

Phila. True indeed. But yet almoſt nothing will make men leaue it: for it is a moſt rife and ouercommon vice. We ſee many that thinke themſelues ſome bodies (and as we ſay, no ſmall fooles) which yet will be ouertaken with it: and thereby looſe all their credite and reputation with all wiſe men: yea doo prooue themſelues to be but ſwine, and bruite beaſtes, as the holy Ghoſt auoucheth, ſaying: *Wine is a mocker, and ſtrong drinke is raging: whoſoeuer is deceiued therein is not wiſe. Prouerbes* 20.1.

Theolo. The wiſe King in the ſame

booke doth moſt notably and fully deſcribe vnto vs, the inconueniences and miſchiefes, which do accompany drunkenneſſe, and followe drunkards at the heeles. To whom (ſaith he) is woe? to whom is alas? to whom is ſtrife? to whom is babling? to whom are wounds without cauſe? to whom is the redneſſe of the eyes? Euen to them that tarry long at the wine, to them that go and ſeek out mixt wine, *Pro.* 23. 29. In the ſame Chapter he ſaith: Be not of the number of them which are bibblers of wine, or of them which glut themſelues with fleſh: for the drinker and the feaſter ſhal become poore, and the ſleeper ſhall be cloathed with ragges. Moreouer he ſaith: Their eyes ſhall behold ſtraunge women, and that they ſhall be like him that lieth in the middeſt of the ſea, and ſleepeth in the top of the Maſte. In all theſe ſpeeches, the holy Ghoſt doth in moſt liuely manner deſcribe vnto vs, the properties of drunkards: euen their ſtaggering, their reeling, their ſnoring, their ſenceleſſe ſenſualitie: behold then what be the curſed fruites and euents of drunkennes: Euen theſe which follow: woe, alas, grieke, miſerie, beggerie, pouertie, ſhame, luſts, ſtrife, babling, brabling, fighting, quarelling, ſurfetting, ſicknes, diſeaſes,

ſwiniſh

ſwinish ſléeping, ſecuritie, and ſenſualitie. So then I conclude, that drunkennesse is a vice more beſéeming an hogge then any reaſonable man. And as one ſaith, it is the Metropolitane Citie of all the prouince of vices. Well therefore ſaide the Heathen writer. When the wine is in, a man is as a running Coach, without a Coach-man. Demoſt. Olinth. 4.

Phila. Let vs heare what executions haue beene done vppon drunkards in former ages, that now men may learne to take heed by their examples.

Theol. Amnon one of Dauids vngracious children, being drunke, was ſlaine by his brother Abſalon. 2. Sam. 13. 28. Benhadad King of Siria, being drunke, was diſcomfited by Ahab, King of Iſrael. 2. King 20. 16. Elah King of Iſraell, being drunke, was ſlaine by Zimri his ſeruant, and Captaine of his Charriots, who alſo ſucceeded him in the Kingdome. 1. King. 16. 9. Lot being drunke, committed inceſt with his owne daughters, and therefore was puniſhed in his poſteritie. Gen. 19. 37. Thus we ſée what executions haue bene done euen vpon Kings for this kinde of ſinne. Therefore let men learne once at laſt to ſhun vice, and embrace vertue: and as the Apoſtle ſaith, to make an end of our ſaluation in

feare and trembling. For all our shifts and starting-holes will serue vs to no purpose in the ende: but when we haue flisked hither, and thither, neuer so much, yet at last we must be faine to be shut vp in Gods wrath.

Antile. What I pray you? do you make it so great a matter, if a man be a litle ouertaken with drinke now and then? There is no man but he hath his faultes: and the best of vs all may be amended. If neighbours meete together now and then at the Alehouse, and plaie a game or two at maw, for a pot of Ale, meaning no hurt: I take it to be good fellowship, and a good meanes to increase loue amongst neighbours, and not so hainous a thing as you make it.

Theol. I see you would faine make faire weather of it: and smoothe ouer the matter with sweet words, as though there were no such great euill in it. But howsoeuer you mince it, and blaunche it ouer, yet the Apostle saith flatly, That drunkards shall not inherite the kingdome of God. 1. *Cor.* 6. I think this one sentence is inough to amaze and strike through the hearts of all the drunkards in the worlde. For it is as much in effect, as if the Apostle had saide: All drunkardes are notorious reprobates and hellhounds, branded of Sathan, and deuoted

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to perpetuall destruction and damnation. But you say you meane no hurt. I answere, whatsoeuer you meane, your actions are naught, and your fellowship as badde. For what good meaning can you haue? or what good fellowship cal you it? for poore labouring men, Artificers, and such like, to sit idely all the day long in Tauernes, and Alehouses, mispending their time, and their money, in gaming, riotting, swearing, staring, swilling, bezeling, bibbing, brawling, and brabling: there is no true fellowship in it, it is meer impietie; if we may call it impietie, for poore men to liue idely, and dissolutely, neglecting their callings, while their poore wiues and children sit crying at home for bread, being ready to starue, to beg, or to steale. I pray you speak your conscience, what good fellowship is there in this?

Antile. Yet for all that, there be some which abstaine from Ale-houses, and yet are as bad as any other. For they wil backbite & slander their neighbors: they wil do them a shrewd turne assoone as any other: they are enuious, they censure vs, & disdain our company. Yet we thinke our selues as good as they, for al their shewes of holines.

Theol. You speak more then you know, or can iustifie, against some better thē your self: but

but if it were ſo, you ſhould but iuſtifie one ſinne by an other, a leſſer by a greater, which is to no purpoſe.

Anile. Will you then condemne all good-fellowſhip?

Theol. No, no: I do greatly allow godly and Chriſtian fellowſhip, and acknowledge it to be one of the chiefeſt comforts we haue in the world. I know we are commanded to loue brotherly fellowſhip, 1. Pet. 2. 17. and to abide in it. Hebr. 13. 1. But as for your pot-companionſhip, I hate it, and abhorre it. For it is written: He that followeth the Idle, ſhall be filled with pouertie. *Pro.* 28. 19. And againe: Hee that keepeth company with banqueters, ſhameth his father. *Pro.* 28. 7. And in an other place: Hee that loueth paſtime ſhall be a poore man: and he that loueth Wine and Oyle, ſhall not be rich. *Pro.* 21. 17.

Phila. Good M. *Theologus* talke no more with him, but let vs drawe neare vnto the windvp of this matter, and tell vs in a word, which be the chiefe cauſes of drunkenneſſe.

Theol. The cauſes are theſe.

Cauſes of drunkenes.

Ill company.
Ale-houſes.
Idleneſſe.

Idleneſſe.
A wicked humor.

Phila. Which be the remedies?
Theol. The remedies be theſe.

Auoyding of ill company.
Shunning of Ale-houſes.
Labour in our callings.
A good courſe of life.

Remedies for drunkenneſſe.

Phila. Well ſir, you haue waded farre enough in this point: let vs now come to the eight ſigne of condemnation, which is Idleneſſe.

Theol. Concerning Idleneſſe, this I ſay briefely, that it is the mother of all vice, and the ſtep-dame of all vertue: yea it is the great Beldame of all enormities. It is the mother of whoredome, the mother of pride, the mother of theft, the mother of drunkenneſſe, the mother of ignorance, the mother of error, the mother of pouertie, the mother of ſlaundering and backbiting, prating and goſſepping, brawling, ſcolding, quarelling, and what not? Idleneſſe was one of the principall ſinnes of Sodome, as the Prophet Ezechiel teſtifieth, ſaying: Pride, fulneſſe of bread, and a bundance of Idleneſſe was

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in her, and in her daughters. *Ezech.* 16. 29. Salomon is very plentiful in this matter. For saith he: The sluggard lusteth, and hath nought. *Pro.* 13.4. And againe: The sluggard is wiser in his owne conceit, then seuen men that can giue a sensible reason. *Pro* 26. 16. That is, he taketh himselfe the wisest of many, because he spareth his bodie, when others take paines. He saith, yet a little sleep, yet a little slumber, yet a little folding of the handes, and his pouertie commeth lyke a traueller; that is, vnawares: and his necessitie like an armed man: that is, strongly. Prouer. 24.33. Then he foldeth his hands together, and eateth his owne flesh. Eccles. 4.5. For he hideth his hand in his bosome, and it wearieth him to put it to his mouth againe. Pro. 26.15.

In an other place the holy Ghost saith: The slothfull man will not plow because of winter: Therefore hee shall begge in sommer, and haue nothing. *Prou.* 20.4.

Againe, The slouthfull man is brother to him that is a great waster. *Prou.* 18.9.

Moreouer it is saide, That the sluggarde turneth himselfe vppon his bed, as the doore dooth vppon the hinges. *Pro.* 26.14. That is, he keepeth his bedde as if he were fastned to it.

And

And becauſe the ſpirit will abound in this point: It is further written of the ſlouthfull man, that he ſaith: An huge Lion is in the way: I ſhalbe ſlaine in the ſtreetes. *Prou.* 26.13. That is, when any good matter is in hand: as preaching, prayer, reading, giuing to the poore, &c. then he draweth backe, he ſhrinketh into his ſhell: hee findeth one let or other, one excuſe or other. Then profit, and pleaſure, buſineſſe, and Idleneſſe, matters at home, and matters abroade, company, and a thouſande occaſions will lie in his way: as ſo many Lyons to let and hinder him.

So then we ſée howe liuely and plentifully the holy Scriptures do paint out the lazie lubbers of the worlde, and ſonnes of Idleneſſe, which are as hardly drawne to any good thing, as a Beare to the ſtake. As for the duties of Religion, they goe as liuely and chearefully about them, as a thiefe goeth vp the Ladder to be executed for his theft.

Philaga. I doo plainely ſee that this ſinne of Idleneſſe is a verie groſſe euill, and the roote of many vices: yet for all that, there bee a great number whiche thinke they were borne to liue Idlely. As many young Gentlemen, and ſuch like: which

which imagine they came into the world for no other purpoſe but to hunt & hawke, carde, and dice, riot and reuell, and ſo ſpend their dayes in pleaſure and vanitie. Again, there bee many lazie loſels, and luskiſh youthes, both in Townes and Villages, which do nothing all the day long, but walke the ſtreetes, ſit vpon the ſtalles, and frequent Tauernes and Ale-houſes. Many rich Citizens, eſpecially women, do ordinarily lie a bedde till nine of the Clock, and then forſoothe riſe and make themſelues readie to goe to dinner: and after they haue well dined them, they ſpend the reſt of the day, & a good part of the night alſo, in playing, pratling, babling, cackling, prating, and goſſepping: fie of this Idle life. Many prophane ſeruing-mē alſo, do falſely ſuppoſe, that they were borne, onely to game, riot, ſweare, whoore, ruffle it, and roiſt it out, & to ſpend their time in meere Idleneſſe. But of all theſe, well ſaid the Heathen Philoſopher. *Illi pariter indignantur & dij & homines quiſquis otioſus.* Both God and man hate the Idle perſon.

Ariſtotle.

Theol. It is a lamentable thing to ſée ſo many men and women liue ſo Idlely, and vnprofitably as they do: for alas, there be ſo many which follow no honeſt calling, liue to

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no vse, no body is the better for them. They do no good either to the Church or common-wealth. They are like droane Bees: they are vnprofitable burdens of the earth. God hath no vse of them, the Church no good, the common-wealth no benefit, their neighbours no profit, the poore no relief. They imagine they came into the world to do nothing but eate and drink, & sleepe, and rise vp to play. They thinke they should spend their time in dicing and dauncing, in whoredome and bravery: in gluttony and belly-cheare: in masking themselues like Hogges of Epicurus heard: in pampering their panches, and cramming their bellies: in fatting themselues like boores in a franke, til they be wel brawned: and (as Iob saith, til their bones runne full of marrow, their face strout with fatnesse, and they haue collops in their flanke. Iob. 15. and 21. Oh what a beastly life is this? Fie vpon it, fie vpon it. It is more meete for Epicures, then Christians: for swine, then men: for Sardanapalus, and Heliogabalus, and such like belly-gods, then for the professors of the Gospell. But of all such Iob saith inough: That they spende their dayes in pleasure, and suddenly goe downe to hell. *Iob.* 21.

Phila. But may it not be allowed vnto Lordes, Gentlemen, and Gentlewomen,

and other great ones, to liue Idlely, ſith they haue wherewith to maintaine it?

Theolo. God doeth allowe none to liue Idlely: but all both great and ſmall, are to be imployed one way or another, either for the benefite of the Churche, or Common-wealth: or for the good gouernment of their owne houſholds: or for the good of Townes and Pariſhes, and thoſe amongſt whome they do conuerſe: or for the ſuccour and reliefe of the poore: or for the furtherance of the Goſpell, and the maintenance of the Miniſtery: or for one good vſe or an other. To theſe endes our wittes, our learning, our reading, our ſkill, our policie, our wealth, our health, our wiſedome and authoritie, are to be referred. Knowing this, that one day wee ſhall come to giue an accounts of our Bayliwicke, and to be reckoned withall for the imployment of our Talents. For this cauſe Iob ſaieth, That man is borne to trauaile, as the ſparkes flie vpward. *Iob.5.7.*

And God hath laide this vpon Adam and all his poſteritie: In the ſweat of thy browes ſhalt thou eate bread. *Gen.3.*

Some do ſet downe foure cauſes why euery man ſhould labour diligently in his calling.

First to beare the yoake laide vpon all mankind

mankind by the Lord.

Secondly to get the neceſſaries of this life.

Thirdly to liue vnto the profit of humane ſocietie.

Lastly to auoyd euill thoughts and actions.

S. Paul findeth great fault with ſome in the Church of Theſſalonice, becauſe they walked inordinately, that is Idely, and out of a lawfull calling, and therfore concludeth, that ſuch as would not labor, ſhould not eate. 2. Theſ. 3. So then we do plainely ſée, that God alloweth Idleneſſe in none: for when we are Idle (as hath bene ſhewed before) we lie open to the diuel and his temptations, and he getteth within vs, and preuaileth againſt vs. While Dauid taried Idely at home in the beginning of the yeare, when Kings vſed to goe forth to the battell, he was ſone ouertaken with thoſe two foule ſins of adultry and man-ſlaughter. 2. Sam. 11. 3. So long as Sampſon warred with ỹ Philiſtins, he could neuer be taken or ouercome: but after he gaue himſelfe to Idleneſſe and pleaſure, he not onely committed fornication with the ſtrumpet Dalilah, but alſo was taken of his enemies, and his eyes miſerably put out. Iud. 16.

These examples do shewe what a daungerous sinne Idlenesse is. Therefore the holy Ghost sendes vs to schole to the little creature the Ant, to learne of her both to auoyd Idlenesse, and also to vse wisedome and prouidence in our actions. Goe to the Pismire ô sluggard, behold her waies and be wise: for she hauing no guide, taske-maister, nor ruler, prepareth her meate in sommer, and gathereth her foode in harueſt. *Pro.6.6.*

And in good sooth it is wonderfull to obserue what indefinent paines, and vnwearied labour, this seely creature taketh in sommer, that she may be well prouided for against winter. Let vs therefore learne wisedome from her example. And let vs set before our eyes the loking glasse of all creatures. Let vs consider how the birdes flie, the fishes swimme, the wormes creepe, the heauens turne, the Elements moue, the Sea ebbeth and flowеth vncessantly: yea the earth it selfe which is the most heauy and vnwieldie creature of all other, yet neuer ceaseth his working, bringing forth his burden in sommer, and labouring inwardly all the winter, in concocting and digesting his nourishment for the next spring. Thus we see how all creatures are diligently and painfully exercised in their kindes. And therefore

it is

it is a great shame for vs to liue idely, carelesly, and dissolutely. Let vs therefore learne once at last to flie sloath, and euery one to walke faithfully, diligently, and industriously in our seuerall callings, so shall we both keepe Sathan at the staues ende, and also much sinne out of our soules, which otherwise Idlenesse will force in vppon vs.

Phila. I must needs confesse that Idlenesse is a grosse vice in whom soeuer it is found. But specially in my iudgement, it is most odious in Magistrates and Ministers.

Theolo. That is so in truth. For they ought to be the guides, gouernours, shepheards and watchmen, ouer the people of God. And therefore for them to neglect their duties, and charges, is a most horrible thing, sith it concerneth the hurt of many. Therefore well said the Heathen Poet: A Magistrate or Minister may not bee lazie and slothfull, to whom the nursing of the people is giuen in charge: and of whom many things are to be cared for. Homer. Iliad. 2.

What a lamentable thing therefore is it, when Magistrates are prophane, irreligious, popish, vicious, and negligent in the duties of their calling. And how much more lamentable is it, when Ministers neglect their

ſtudies, ſlake preaching, and prayer: and giue vp themſelues, ſome to huſbandry, ſome to other worldly affaires, and ſome to ſpend their time Idlely in Tauernes, Alehouſes, gaming, riotting, and leaude company.

Would to God therefore that both theſe kinde of publicke perſons would caſt off idleneſſe, and ſloath: and with diligence, faithfulneſſe, care and conſcience, performe the duties of their places. For it is an excellent thing for any, to be a good man in his place. As a good Magiſtrate that ruleth well, that gouerneth wiſely, which fauoureth good mē, and good cauſes, and defendeth them. Which alſo ſetteth himſelfe againſt badde men, and badde cauſes, and puniſheth them ſharply and ſeuerely: which moreouer, maintaineth vertue, euen of a very loue he beareth vnto it in his heart: and puniſheth vice, of a very zeale and hatred againſt it, and not for his credite onely, or to pleaſe ſome, or becauſe he muſt nēds do it, and can do no leſſe, or for any ſuch ſiniſter reſpect: but euen of a loue to God, a care of his glory, a conſcience of dutie, and a feruent zeale againſt ſinne.

So likewiſe it is a notable thing for a Miniſter to be a good man in his place. To be

ſtudious

ſtudious in the lawe of God, diligent and painefull in preaching, and that of a loue to God: a zeale of his glory, deepe pittie and compaſſion towardes the ſoules of the people, ſeeking by all meanes poſſible to winne them vnto God: carrying himſelfe in all his actions amongſt them, wiſely, religiouſly, vnblameably, and inoffenſiuely.

So againe it is a worthie thing to be a good rich man, which doth much good with his riches, which keepeth a good houſe, relieueth the poore, miniſtreth to the neceſſitie of the Saintes, and giueth chearfully, and with diſcretion, where need is.

So alſo it is a commendable thing to be a good neighbour, or a good Townesman, by whom a man may liue quietly, peaceably, ioyfully, and comfortably.

And laſtly, to be a good poore man, that is humble, lowly, dutifull, painefull, readie to helpe, and readie to pleaſe. Oh, I ſay this is a moſt excellent, and glorious thing, when euery man keepeth his ſtanding, his raunge, and his rancke. When all men with care and conſcience performe the dueties of their places. When the husband doeth the dutie of an husbande, and the wife of a wife. When the Father doeth the duetie of a Father, and the Childe of a Childe.

When the Maister doeth the dutie of a Maister, and the Seruaunt of a Seruaunt. When euery man setteth God before his eyes in doing those things which specially belong vnto him. For herein consisteth the honour of God, the glory of the Prince, the crowne of the Church, the fortresse of the Common-wealth, the safetie of Cities, the strength of kingdomes, and the very preseruation of all things.

Antile. You haue saide well in some things: But yet I doo not see but that rich men and women may liue Idlely, sith they haue inough wherewithall to maintaine it: for may not a man do with his owne what he list?

Theolo. No verily. For you may not take your owne knife and cut your owne throat with it: neither may you take your owne axe and kill your owne childe with it. Therefore that reason is naught.

Albeit therefore wealthy men and women haue great plentie of all things, so as they need not to labour: yet let them be profitably imployed some other way. Let them exercise themselues in one good thing or other: If they can find nothing to do, let them giue themselues muche to priuate prayers, and reading of the Scriptures, that they

may

may be able to instruct and exhort others: or else let Ladies and Gentlewomen do as that that good woman Dorcus did: that is, buy cloath, cut it out, worke it, sewe it, make sherts, smocks, coates, and garments, and giue them to the poore, when they haue so done. For it is said of Dorcus, that she was a woman full of good workes, and almes-deeds which she did. Act. 9. 39. She was a mercifull and tender hearted woman, she was the poore mans friend, she cloathed the poore and naked: she knew it was a sacrifice acceptable to God. Oh that the wealthy women of our Land would follow the example of Dorcus. But alas, these dayes bring forth sewe Dorcasses.

Phila. As you haue shewed vs the causes of the former euils, so now I pray you shewe the causes of this also.

Theolo. The causes of Idlenesse are,

Euil examples.
Bad education.
Liuing out of a calling.

Causes of Idlenesse.

Philaga. Shewe vs also the remedies.
Theol. The remedies are,

Good education.

Labour

Remedies against Idleneſſe.

Labour in youth.
Good examples.
Diligence in a lawfull calling.

Phila. Now then let vs come to the laſt ſigne of condemnation, which is Oppreſſion. And I beſeech you good ſir, ſpeak your minde of it out of the ſcriptures.

Theol. It is ſo infinite a matter, that I know not where to begin, or where to make an end of it. It is a bottomeleſſe ſink of moſt grieuous enormities. I ſhall enter into a labyrinth, where I ſhall not know how to get out againe. But ſith you are deſirous to heare ſomething of it, this I ſay, that it is a moſt cruell monſter, a bloudy vice, a moſt vgly and hidious fiend of hell.

The ſcriptures in very many places do cry out vpon it, arraigning it, adiudging it, and condemning it downe to hell fire. They do alſo thunder, and lighten, vpon all thoſe which are ſtained, and corrupted with this vice, calling them by ſuch names, and giuing them ſuch titles, as are taken from the effects of this ſinne, and moſt fit for oppreſſors. As namely, that they grinde the faces of the poore. Eſay. 3. 15. That they buy the poore for ſhoes. Amos. 8. 6. That they plucke off their ſkinnes

ſkinnes from them, and their fleſhe from theyr bones. Mic. 3. 2. That they eate them vp as they eate bread. Pſal. 14.

Theſe are they which ſtriue to deuour all like ſauage beaſts, and to get the whole earth into their hands, either by hooke or by crooke, by right, or by wrong, or by oppreſſion, fraud, and violence.

Theſe Caterpillers and Cormorants of the earth, are like vnto the Whale-fiſh, which ſwalloweth vp quicke other litle fiſhes.

They are like the Lyon that deuoureth other beaſtes. They are like the Fawcon that ſeazeth, plumeth, and prayeth vpon other foules. Theſe greedie wolues deuour all, and ſwallowe vp the poore of the Land. Therefore the Prophets of God do thunder out many great woes againſt them.

Firſt the Prophet Eſay ſaith: Woe vnto them that ioyne houſe to houſe, and lay fielde to fielde, till there bee no place for the poore to dwell in, that they may bee placed by themſelues in the middeſt of the earth. *Eſay.* 5. 8.

Secondly,

Secondly, the Prophet Ieremie saith: Woe vnto him that buildeth his house by vnrighteousnes, and his chambers without equitie. *Iere.*22.13. Thirdly, the Prophet Micah saith: Woe vnto them that couet fields, and take them by violence, and so oppresse a man and his house, euen a man and his heritage. *Mic.*2.2. Fourthly, the Prophet Abacuc crieth out, saying: Woe vnto him that buildeth a Towne with bloud, & erecteth a Citie by iniquitie. *Abac.*2.12. S. Iames also most terribly threatneth these kinde of men, saying: Go too now ye rich men: weepe and howle for your miseries, that shall come vpon you: your Gold and Siluer is cankered, and the rust of them, shall be a witnesse against you, and shall eate your flesh as it were fire. *Iam.* 5.1,2. Lastly, S. Paul saith flatly, that extortioners shall not inherit the kingdome of GOD. 1.Cor.6. Thus we see how many fearefull woes and threates are denounced from heauen, against these pestilent cut-throats of the earth.

Philu. And all litle enough: for they are steeped in their sinne, and the staine of it, is so soaked into them, as it will hardly euer be washed out. True it is that you haue said, that these cruell oppressing bloud-

bloud-ſuckers, are the moſt pernicious and peſtilent vermine, that creepeth vpon the face of the earth: and yet I think there was neuer moe of them, then in theſe dayes, for now the wicked world is full of ſuch as do ſundry waies bite, pinch, and nippe the poore, as we ſee by euery daies lamentable experience: but you can ſpeake more of it then I. Therefore I pray you lay open the ſundry kindes of oppreſſion, vſed in theſe dayes.

Theol. There is Oppreſſion by vſury.
Oppreſſion by bribery.
Oppreſſion by racking of rents.
Oppreſſion by taking exceſſiue fines.
Oppreſſion in bargaining.
Oppreſſion in letting of Leaſes.
Oppreſſion in letting of houſes.
Oppreſſion in letting of grounds.
Oppreſſion in binding poore men to vnreaſonable couenants.
Oppreſſion in thruſting poore men out of their houſes.
Oppreſſion in hiring poore mens houſes ouer their heads.
Oppreſſion in taking of fees.
Oppreſſion by Lawiers.
Oppreſſion by Church Officers.
Oppreſſion by engroſſers.

The ſundry kindes of Oppreſſiõs.

Oppreſſion

Oppreſſion by foreſtallers.
Oppreſſion of the Church.
Oppreſſion of the Miniſterie.
Oppreſſion of the poore.
Oppreſſion of widdowes.
Oppreſſion of Orphanes.

And thus we ſée how all ſwarmes with Oppreſſions, and nothing but Oppreſſions, Oppreſſions.

Phila. In truth this is a moſt cruell and oppreſſing age wherein we liue: yea a very Iron age. It ſeemeth that the great ones minde nothing elſe: they are altogether ſet vpon Oppreſſion: they dote and dreame of it: they finde ſweete in it, and therefore they are mad of it. As *Salomon* ſaith: *Oppreſſion maketh a wiſe man madde. Eccleſ.7.9.*

It ſeemeth therefore, that this vice is of ſuch maruellous force, that it can berieue men of their wits, and make them ſtarke madde of getting goods by hooke, or crooke, they care not how, nor from whom, ſo they haue it: yet no doubt, the moſt wiſe God hath enacted many good Lawes for the ſuppreſſing of this euill, and dooth threaten the execution of them in his owne perſon: and eſpecially his Lawe,

doth

doth prouide for the ſafetie of the poore, the fatherleſſe, the widdowe, and the ſtraunger. But you M. *Theologus*, can repeate the ſtatutes better then I, becauſe you are a profeſſed Diuine. Therefore I pray you let vs heare them from you.

Theol. In the two and twentie Chapter of Exodus, God made this Lawe following. You ſhall not trouble any Widdowe or fatherleſſe childe: if thou vexe or trouble ſuch, and ſo hee call, and cry vnto me, I will ſurely heare his cry. Then ſhall my wrath be kindled, and I will kill you with the ſword, and your wiues ſhall be widdowes, and your children fatherleſſe. Againe hee ſaith: Thou ſhalt not oppreſſe an hired ſeruant that is needy and poore, but thou ſhalt giue him his hire for his day, neither ſhall the Sunne goe downe vpon it: for he is poore, and therewith ſuſtaineth his life: leaſt he cry againſt thee vnto the Lord, and it be ſin vnto thee. *Deut.* 22.

Moreouer the Lord ſaith: Thou ſhalt doo no iniurie to a ſtraunger, for yee were ſtraungers in the Land of *Ægypt*. *Exod.* 22. And GOD himſelfe threatneth that he will be a ſwift witneſſe againſt thoſe

those which keepe backe the hirelings wages, and vexe the widdowe, and the fatherlesse. Mal. 3. The Apostle also saith: Let no man oppresse or defraud his brother in any matter, for the Lord is an auenger of all such things. 1. *Thess.* 4. 6. All these holy statutes and lawes, enacted and prouided against oppressors, do plainly shew what care the Lord hath for his poore distressed, and desolate people.

Phila. But these oppressing hel-hounds are such as care for nothing. No lawe of the Almightie can bridle thē: nothing can feare them: nothing can restraine them. They haue made a couenant with hell, & death. They are frozen in their dregges, they are past feeling. And as *Iob* saith: *These are they that abhorre the light, they know not the waies thereof, neither continue in the pathes therof.* *Iob.* 24. 13. Their hearts are as hard as the Adamant, nothing can moue them, nothing can work vpon them. There is great complaint and crying out euery where of the stone in the raines, which indeed is a great torment to the body: but there is no complaining of the stone in the heart: I meane a stony heart, which is the sorest disease that possibly can fall into the soule of man: and yet in these times, it

groweth

groweth very rife: for mens hearts are as hard as braſſe, and as the neather Milſtone, as the ſcripture ſpeaketh: for many, eſpecially of theſe vnmercifull and oppreſſing tyrants, ſay in their hearts, God will do neither good nor euill. *Zeph.* 1.12. Therefore they put the euil day farre from them, and approach vnto the ſeate of iniquitie. They are at eaſe in *Zion*: they lie vpon beddes of Iuory, and ſtretch themſelues vpon their beddes, and eate the lambes of the flocke, and the calues out of the ſtall. They ſing to the ſound of the Violl: they inuent to themſelues Inſtruments of Muſicke, like *Dauid.* They drinke wine in bowles, and no man is ſorry for the afflictions of *Ioſeph:* that is, the troubles of Gods people. *Amos.6.6.* The Prophet *Eſay* alſo complaineth of theſe kinde of men, ſaying: *They regard not the worke of the Lord, neither conſider the worke of his hands. Eſay.* 5.12. And an other Prophet ſaith: *They ſay in their hearts, God hath forgotten, he hideth away his face, and will neuer ſee: they are ſo proud, that they ſeeke not for God: they thinke alwaies there is no God, his iudgements are farre out of their ſight. Their waies alwaies proſper, and therefore they ſay in their heart: Tuſh wee ſhall neuer bee mooued nor come in*

daunger. Psal. 10. 4.

Theolo. You haue spoken very well touching the stedfastnesse & hardnesse of these mens hearts, who are so vnmercifull to their poore neighbours, that almost none can liue by them. They do so disturbe and disquiet all things, that poore men can dwell in no rest by them. Therefore truly saith the wise King: A mightie man molesteth all, and both hireth the foole, and hireth those that passe by. *Pro.* 26. 10. But the poore man speaketh with praiers. *Pro.* 18. 23. That is, by way of entreatie and supplications, for the poore are afraide of them. They quake when they see thē, as the beasts quake at the roring of the Lyon. Many poore Farmers, poore Husbandmē, poore Heards, poore labourers, poore widdowes and hirelings, do quake & tremble, when these greedie wolues come abroad. And (as Iob speaketh) the poore of the earth hide themselues together. *Iob.* 24. 4. For alas, in their hearts they cannot abide the sight of them. They had as leeue meet the diuel as meete them, for feare of one displeasure or an other: for eyther they feare that they will warne them out of their houses, or parley about more Rent, and straighter couenants: or begge away their best kine: or borrowe their horses

horſes: or commaund their Carts: or require a weekes worke of them, and neuer pay them for it: or that they will make one quarrell or an other vnto them, or one miſchief or an other. So that theſe poore ſoules cannot tell what to do, nor which way to turne them, for feare of theſe cruell Termagants. They are euen weary of their liues, for they haue no remedie for theſe things, but euen to beare it off with head and ſhoulders. Therefore they often wiſh they were out of the world. They ſay, if any will knocke them on the heads, they will forgiue him. Oh moſt pittious caſe! Oh lamentable hearing!

Theſe poore ſilly creatures are faine to drudge & moyle all the yeare long, in winter and ſommer, in froſt & ſnowe, in heat & cold, to prouide the rents, that they may be able to pay their cruell Land-lord at his day: for elſe howe ſhall they bee able to looke him in the face? yet their rent is ſo rackt, that all that they can do, is litle enough to pay it. And when that is paide, alas the poore man and his wife and children, haue little left to take to, or to maintaine themſelues withall. They are faine to gnaw of a cruſt, to fare hardly, and goe thinly clad. Sometimes they haue vittailes, and ſometimes none.

The poore children cry for bread, poore widdowes also, and poore fatherlesse children, are found weeping and mourning in their houses, and in their streetes: so that now wee may with Salomon, Turne and consider all the oppressions that are wrought vnder the Sunne. We may behold the teares of the oppressed, and none comforteth them. Eccle. 4. 1. For the mightie ones do wrong the weaker, euen as the stronger beasts do push and harme the feebler. These griping oppressors do pinch the poore euen to the quick. They plucke away from the fatherlesse and widdowes, that litle which they haue: if there be but a cow or a selue sheepe left, they will haue them: if there be a litle commoditie of house or land, Oh what deuises they haue to winde it in, and to wring it away. These tyrants will goe as nigh as the bedde they lie vpon. They know well enough the poore men are not able to wage Lawe with them, and therefore they may do what wrong they will, and shewe what crueltie they list.

Hence commeth the teares of the oppressed: hence commeth the weeping and wailing of the poore: but alas poore soules, they may well weepe to ease their hearts a little, but there is none to comfort them: remedie

they

they can haue none: but yet assuredly the euerlasting God doth loke vpon them, and will be reuenged. For the cries of the poore, the fatherlesse, and the widdowes, haue entred into the eares of the Lord of Hoasts, who is an auenger of all such things: yea a strong reuenger, as Salomon saith. Enter not into the field of the fatherlesse, for their reuenger is strong: he himselfe will plead their cause against thee. *Pro.* 23. 11. And againe he saith: Rob not the poore, because he is poore, neither tread downe the afflicted in the gate: for the Lord pleadeth their cause, and will spoile their soule that spoile them. *Pro.* 22. 22. We see then that the most iust God will be reuenged of these vnmercifull tyrants: he will not alwaies put vp these wrongs and iniuries done to the poore.

In the eight Chapter of the Prophet Amos, he sweareth by the excellencie of Iacob, that he will neuer forget any of their workes. And againe he saith by his Prophet Ieremie: Shall I not be auenged on such a Nation as this? *Iere.* 5. Surely he will set his face against them, to rote them out of the earth: for indeed they are not worthy to crawle vpon the face of the earth, or to draw breath amongst the sonnes of men. It is

written in the booke of the Psalmes, that God will set these fellowes opposite against him, as a Butte to shoote at. That hee will put them apart, and the strings of his bowe shall be make ready against their faces. Psal. 21.12.

Be astonished at this O ye heauens, and tremble O thou earth. Heare this O ye cruell Land-lords, vnmercifull Oppressors, and bloudsuckers of the earth: you may well be called bloudsuckers, for you sucke the blood of many poore men, women, and children: you eate it, you drinke it, you haue it serued in at your sumptuous tables euery day: you swallowe it vp, and liue by it. And (as Iob saith:) The Wildernesse giueth you and your children foode. *Iob.* 24.5. That is, you liue by robbing and murthering. But woe, woe, vnto you, that euer you were borne: for the blood of the oppressed which you haue eaten and drunken, shall one day cry for speedy vengeance against you: as the bloud of Abell cryeth against Cain.

Their bloud shall witnesse against you in the day of iudgement, and the teares of many poore starued children, Orphanes, and Widowes, shall crye out against you.

Alas

Was the Lord reuenged of Ahab for his cruell and vniuſt dealing with poore Naboth, and ſhall he not be reuenged of you? Did the dogges ſlothe the bloud of Ahas, and ſhall you eſcape? No, no, you ſhall not eſcape. The Lorde will bee a ſwift witneſſe againſt you, as hee ſaith in Malachy. Chap. 3. Was the Lord angry with the rich of his people for oppreſſing the poore, ſo as the cry of the people, and of theyr wiues againſt their Oppreſſors, was heard by the Almightie? Neh. 5. And do you thinke you ſhall eſcape ſcotfree? Doth not the like cauſe bring forth the like effect? The like ſinne, the like punishment?

Know therefore for a certaintie, that the Lorde hath Coffers full of vengeance againſt you, and one day he will vnlocke them, and bring them forth in the ſight of all men.

Know alſo, that the timber of your houſes, and the ſtones of your walles which you haue built by Oppreſſion and bloud, ſhal cry againſt you in the day of the Lords wrath, as the Prophet Abacuck telleth you. The ſtone (ſaith he) ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it. *Abac.* 2. 11. Where the Prophet telleth you, that the walles of your houſes built in

blood, shall cry out loud, and shirle, and play the Queristers in that behalfe, so as they shall answere one an other on either side. The one side singeth, behold blood: the other, behold murder. The one side, behold deceit: the other, behold crueltie. The one, behold pilling and polling: the other, behold couetousnesse. The one, behold robberie: the other, behold periurie. And thus you see how the stones and timber of your houses shall descant vpon you: and howsoeuer you put on your brazen browes, and harden your hearts against these threatnings of the most terrible God, and Lord of Hoastes, yet one day you shall spite of your hearts, ill ye, will ye, be brought forth vnto iudgement: you shall once come to your reckoning, you shall at last be apprehended, conuented, and arraigned at the barre of Gods tribunall seate, before the great Iudge of all the world. Then sentence shall passe against you, euen that most dreadfull sentence: Goe ye cursed into Hell fire, there to be tormented with the Diuell and his Angels for euer. Oh then, woe, woe, vnto you: For what shall it profit a man to winne the whole world, and loose his owne soule? saith our Lord Iesus. Math. 16. Surely euen as much, as if one should winne a farthing, and lose an

hundred

hundred thousand pound. For if he shall bee cast into Hell fire which hath not giuen of his owne goods righteously gotten, as our Sauiour auoucheth, Math. 25. Where then shall he be cast that hath stollen other mens goods? And if he shall be damned that hath not cloathed the naked, what shall become of him that hath made naked them that were cloathed? Oh therefore repent in time, O ye cruell oppressors. Seeke the Lord whilest he may be found: call vpon him whilest he is neare: lay aside your sauage crueltie: visit the fatherlesse and widdow in their distresse: deale your bread to the hungry: helpe them to their right, which suffer wrong: deale mercifully with your Tenants: racke not your rents any more: pinch not the poore soules for whom Christ died: pittie them I say, but pinch them not: deale kindly and friendly with them: remember your great accounts: consider the shortnesse of your dayes, and the vanitie of your life: rent your hearts, and not your cloathes. Turne vnto the Lord with al your hart, with weeping, fasting, and mourning: preuent Gods wrath with a sacrifice of teares: pacifie his anger with the calmes of your lippes, and with a contrite spirit: be grieued for that which is past, and amend that which is to

come: ſtand it out no more at the ſword point againſt God: for it will not bote you to ſtriue, he is too ſtrong for you, your onely wiſedome is to come in. Come in therefore, come in, ye rebellious generation: ſubmit your ſelues to the great King: humble your ſelues vnder his mightie hand: caſt downe your ſwords and targets, yeeld vnto your God: ſo ſhall you eſcape the vengeance to come: ſo ſhal God accept you, haue mercie vpon you, receiue you to fauour, graunt you a generall pardon for all your rebellions, and admit you into the number of his faithful and loyal ſubiects.

Phila. I do conceiue by diuers ſpeeches which you haue alledged, that goods gotten by oppreſſion and crueltie, will neuer proſper long: for Oppreſſors coyne their mony vpon their neighbors skinnes. How then can it be bleſſed?

Theol. You haue ſpoken a truth: for as it hath bene ſhewed before, that thoſe goods which are gotte by ſwearing & lying, are curſed: ſo alſo theſe that are gotten by Oppreſſiõ and violence, are more curſed. Therefore the Lord ſaith by his Prophet Ieremy: As the Partriche gathereth the young which ſhee hath not broght forth: ſo he that gathereth riches, and not by right, ſhall leaue them in

the

the midſt of his dayes: and at his end ſhall be a foole, and his name ſhall be written in the earth. *Ier.* 17. 11.

Phila. Would to God our Magiſtrates & Gouernors wold take ſpeedy order for the remedying of theſe things, and for the redreſſing of ſuch grieuous enormities as are amongſt vs: or that they themſelues wold ſtep in, and deliuer the oppreſſed from the hand of the Oppeſſor.

Theol. Iob was an excellent man for ſuch matters: for it is ſaid of him; That he brake the lawes of the vnrighteous mā, & pluckt the pray out of his teeth. *Iob.* 29. Where we ſee how Iob was a meanes to deliuer the innocent, & to pull the Lambe out of the Lyons clawes. Moreouer, it is written of him in the ſame Chapter, that the bleſſing of him ý was ready to periſh came vpon him, and that hee cauſed the widdows heart to reioyce: that he was the eye to the blind, the feet to the lame, the father of the poore, & when he knewe not the cauſe, he ſought it out diligētly. Oh what a notable man was this: Oh ý we had many Iobs in theſe dayes. Wiſe Salomon doth moſt gravely aduiſe vs all to follow Iobs example in this behalf. Deliuer (ſaith he) them that are oppreſſed, and drawn to death: for ſhouldeſt thou withdraw thy ſelf frō them which go down to the ſlaughter. *Pro.* 24. 11.

Would to God this holy counsell were well waighed and practised amongst vs.

Philaga. I maruell much with what face these cruell oppressors can come before God in his holy Temple, to pray, and offer vp their sacrifices vnto him: for we see many of them, though they haue such foule hands, and foule hearts as we haue heard, yet for all that, will most impudently presume to come to the Church and pray: or at least when they are laid in their beddes a nights, and halfe a sleepe, then will they rumble ouer their praiers, or bee puttering some Paternosters.

Theolo. Alas, alas, poore soules: all that they do in matters of Gods worship, is but Hypocrisie, and dissimulation: for in truth they care not for God: they loue him but from the teeth outward: their hearts are not with him: but their heart goeth after couetousnesse, and their hands are full of bloud: and therefore God doth both abhorre them, and their praiers. For (saith he) though they stretch out their hands, yet will I hide mine eyes from them: and though they make many praiers, yet will I not heare them, for their hands are full of bloud. *Esay.* 1. 15.

Moreouer the holy Ghost saith: Hee that

that turneth away his eare from hearing the Lawe, euen his praier is abhominable. *Pro.* 28. 9. Dauid saith: If I regard wickednesse in my heart, God will not heare my praier. *Psal.* 66. Our Lord Iesus also affirmeth, that GOD heareth not sinners, Iohn. 9. That is, stubborne and carelesse sinners. So then we may clearely see by all these testimonies of holy writ, what account God maketh of the praiers of oppressors, and all other prophane and vngodly men: namely, that he doth hate them, and abhorre them, as most loathsome and odious in his sight.

Phila. Now in conclusion, shewe vs the causes of oppression.

Theol. The causes are these.

Causes of Oppression

Crueltie.
Couetousnesse.
Hard-heartednesse.
An euill conscience.
The Diuell.

Philaga. Let vs heare also of the remedies.

Theol. The remedies are these.

Contentation.
Pittie.

Remedies for Oppreſſion.

Pittie.
Tender affections.
A good conſcience.
Much prayer.

Philaga. Now ſir, as you haue at large vttered you mind concerning theſe groſſe corruptions of the world, and haue plainely and euidently proued them to bee the deadly poyſon of the ſoule: So alſo I pray you ſatisfie vs in this: whether they bee not hurtfull alſo to the body, goods, and name?

Theolo. I haue dwelt the longer in theſe common vices of the world, becauſe almoſt all ſorts of men are ſtained with one or other of them: and therefore they can neuer bee enough ſpoken againſt: for the whole world lyeth in them, as Saint Iohn teſtifieth. 1. Iohn. 5. If men therefore could be recouered of theſe diſeaſes, no doubt there would be a ready paſſage made for the abundance of grace, and wee ſhould haue a moſt flouriſhing Church and Common-wealth: but as long as theſe do lie in the way, there is ſmall hope of greater mercies and bleſſings to be powred vppon vs, or that euer wee ſhall come to haue an inward conuerſation with GOD: for

theſe

these vices blinde our eyes, harden our hearts, and as the Prophet Ieremy sayeth: Hinder many good things from vs. *Iere.* 5.25.

But touching your petition, I must needs graunt, that as these vices are the very bane of the soule, and most certaine signes of condemnation: so are they very dangerous to the body, goods, and name: yea, and the whole Land, both Church, and Commonwealth.

Phila. Shewe vs out of the scriptures, what danger they bring to the body.

Theolo. The Lord our God saith, that if we will not obey him, nor keepe his commaundements, but breake his couenant, he will appoint ouer vs hastie plagues, consumptions, and the burning Ague, to cõsume the eyes, and to make the hart heauy. Leuit. 26.16. So also he saith, that if we will not obey his voyce, to obserue all his commaundements and ordinances, that then hee will make the pestilence cleaue vnto vs, vntil hee haue consumed vs: that he will smite vs with the Feauer, with the botch of Egypt, with the Emeroids, with the Scab, & with the Itch. That also he will smite vs with madnesse, and with blindnesse, and with astonishment of heart. *Deut.* 28.21.

So

So then you see what great euils the Lord threatneth to inflict vpon our bodies in this life, for these and such like sinnes. But on the contrary, the holy Ghost saith: Feare God, and depart from euil: so health shall be vnto thy nauell, and moisture to thy bones. *Prou.3.7.*

Phila. What euill do these forenamed sinnes bring vpon vs in our goods, and outward state.

Theol. They cause God to curse vs in all that we set hand vnto, as plentifully appeareth in the forenamed Chapters: where the Lord saith thus. If thou wilt not obey the commaundements of the Lord thy God, cursed shalt thou be in the Towne, cursed also in the field: cursed shall bee thy basket and thy store: cursed shall bee the fruite of thy body, and the fruite of thy land, and the encrease of thy kine, and the flockes of thy sheepe. Cursed shalt thou be when thou commest in, and cursed also when thou goest out. The Lord shal send vpon cursing, trouble and shame in all that thou settest thy hand vnto. And further hee saith: That hee will breake the staffe of their bread: that tenne women shall bake their bread in one Ouen, and they shall deliuer their bread again by waight: and they

shall

ſhall eate and not be ſatisfied. *Deut.* 28. You do therefore apparantly ſee, that theſe ſinnes will drawe downe Gods wrath vpon vs, and all that we haue.

Phila. What hurt do theſe ſinnes vnto our good name?

Theol. They bring reproach, ſhame, and infamy vpon vs, and cauſe vs to be abhorred, and contemned of all good men. They do verily blot out our good name: for as vertue maketh men honourable, and reuerend: ſo vice maketh men vile, and contemptible.

This is ſet downe, 1. King. 9. 7. Where the Lord threatneth Iſrael, that for their ſins and diſobedience, he wil make them a Prouerbe and common talke: yea a reproach, and aſtoniſhment amongſt all people. In ſundry other places of the Prophets, hee threatneth for their ſinnes, to make them a reproach, a ſhame, an hiſſing and nodding of the head to all Nations. Ezech. 5. 15.

Phila. I do verily thus thinke, that as ſinne generally dooth ſtaine euery mans good name, which all are chary and tender of: ſo eſpecially, it doth blot thoſe which are in high places, and of ſpeciall note, for learning, wiſedome, and godlyneſſe.

Theolo. You haue ſpoken moſt truely, and agreeable to the ſcriptures. For the ſcripture ſaith: As a dead Flie cauſeth the Apothecaries oyntment to ſtinke: ſo doth a little folly him that is in eſtimation, for wiſdome and for honour. *Eccleſ.* 10. 1. Where Salomon ſheweth, that if a Flie get into the Apothicaries boxe of oyntment, and die and putrifie in it, ſhe marreth it, though it be neuer ſo pretious. Euen ſo if a little ſinne get into the heart, and breake out in the forehead of a man of great fame for ſome ſingular gifts, it will blurre him, though he be neuer ſo excellent.

Philaga. Shewe this I pray you more plainly.

Theolo. We obſerue this in all experience, that if a noble man be a good man, and haue many excellent parts in him of curteſie, patience, humilitie, and loue of Religion: yet if he be couetous, the common people will haue their eye altogether vppon that: and they wil ſay ſuch a noble man is a very good man but for one thing, he is exceeding couetous, oppreſſeth poore men, and dealeth hardly with his Tennaunts, keepeth no houſe, doth little good in the Countrey where he dwelleth, and this it that marreth all.

Moreouer,

Moreouer, let a Iudge, a Iustice, or a Magistrate, be endued with excellent gifts of prudence, policie, temperancy, liberalitie, and knowledge in the lawe: yet if they be giuen to anger, or taking of bribes: oh how it wil grime them amongst the people. For they wil say, he is a worthy man indeed, but there is one thing in him that marreth all: he is an exceeding angry, and furious man, he is as angry as a waspe: he wil be in a pelting chafe for euery trifle: he wil fret and fume if you do but blowe vpon him. And besides this, he is a very corrupt man: he is a great taker of bribes: he loueth well to be bribed, hee will do any thing for bribes.

Furthermore, if a Preacher be a man of great giftes, the common people wil say of him, oh hee is a worthie man indeed, an excellent scholler, a profounde Diuine: A singular man in a Pulpit: but yet for all that, he hath a shrewde touch which marreth all. Hee is an exceeding proude man: hee is as proude as Lucifer. Hee hath very great giftes indeed, but I warrant you hee knoweth it well inough: for hee carrieth his creastes verie high, and looketh verie sternely, and disdainefully, vppon all other men: Hee is vnmeasurably puft vp

with ouerweening, and thinketh that hée toucheth the Cloudes with his head. Thus therefore we see how the dead Flie marres all: and how some one sinne doth disgrace a man that otherwise doth excell.

Phila. What is the cause that some one sinne doth so blot and smut the most excellent men?

Theolo. The reason hereof is, because such men, are as a Candle set vpon a Candlestick, or rather vpon a Scaffold, or Mountaine, for all men to behold and loke vpon. And sure it is, they haue a thousand eyes vpon them euery day: and that not only gazing vpon them, but also prying very narrowly into thē, to spie out the least moat, that they may make a mountain of it: for as in a cleane white paper, one litle spot is soone espied: but in a pece of browne paper, twentie great blurres are scant discerned. Euen so in Noble men, Iudges, Magistrates, Iustices, Preachers, and Professors, the least spot or speck, is soone seene into: but amongst the baser sort, and most grosse liuers, almost nothing is espied or regarded.

Phila. Sith the eyes of all men are bent and fixed vpon such men as are of some note: therefore they had need very heedfully to looke to their steps, that they may take

take away all aduantage, from them that ſeeke aduantage.

Theol. Yes verily. And furthermore, they had need to pray with Dauid allwayes: Direct my ſteppes ô Lord in thy word, and let none iniquities haue dominion ouer me. *Pſal.* 119. And againe: Order my goings, that my footeſteppes ſlippe not: vphold me in mine integritie. *Pſal.* 41.12. For if ſuch men be neuer ſo little giuen to ſwearing, to lying, to drinke, or to women, it is eſpied by and by, and therewithal their credit is cracked, their fame ouercaſt, their glory eclipſed, and the date of their good name preſently expired.

Phila. Now as you haue ſhewed what great hurt theſe ſinnes doth bring vpon our ſoules, bodies, goods, and name: ſo alſo, I pray you ſhewe what daunger they bring vpon the whole Land.

Theol. Queſtionleſſe, they do pull downe the wrath of God vpon vs all, and giue him iuſt cauſe to breake all in peeces, and vtterly to ſubuert, and ouerthrowe the good eſtate both of Church and Common-wealth: yea, to make a finall conſumption and deſolation of all: for they be the very fire-brands of Gods wrath, and as it were, touchwood, to kindle his anger and indignation vpon vs.

For the Apostle saith: For such things commeth the wrath of God vpon the children of disobedience. *Colloss.* 3.6.

Phila. Declare vnto vs out of the scriptures, how the Lord in former times hath punished whole nations & kingdomes for these, and such like sinnes.

Theolo. In the fourth of Hosea, the Lorde telleth his people that he hath a controuersie with the Inhabitants of the land: and the reason is added, because there was no truthe, nor mercy, nor knowledge of God in the lande: by swearing, lying, killing, stealing, and whoring, they breake out, and bloud toucheth bloud. Therefore shall the land mourne, and euery one that dwelleth therein shalbe cut off.

Heere then we see what it is that will incense God against vs, and cause vs all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the crueltie and oppression of the poore, he would plague the whole lande. Shall not the land tremble for this (saith the Lorde) and euery one mourne that dwelleth therein. *Amos* 8.8.

Againe the Lorde saieth by his Prophet Ieremy: Doo they prouoke mee to anger, and not themselues to the confusion of their owne faces? Therefore thus saith

the

the Lorde: Beholde mine anger, and my wrath, shalbe powred vpon this place, vpon man, and vpon beast, vpon the tree of the field, and vpon the fruit of the ground, and it shall burne, and not be quenched. *Iere.* 7.19. And againe the Lord saith: If ye will not heare these words: I sweare by my selfe (saith the Lord) that this house shall be waste, and I will prepare destroyers against thee, euery one with his weapons, and they shall cut downe thy chiefe cedar trees, and cast them in the fire. *Iere.* 22. 5. Likewise the Lord threatneth by his Prophet Ezechiell, saying: Because ye haue not walked in my statutes, nor kept my iudgements: Therefore behold I, euen I come against thee, and will execute iudgement in the middest of thee, euen in the sight of the nations: and I will do in thee that I neuer did before, neither will I do any more the like, because of all thine abhominations: for in the middest of thee, the fathers shall eate their sonnes, and the sonnes shall eate their fathers. *Ezech.* 5.7.

Again by the same Prophet the Lord saith: The land is full of the iudgement of bloud, and the Cittie is full of crueltie. Wherefore I will bring the most wicked of the Heathen, and they shall possesse their

houſes. I will alſo make the pompe of the mightie to ceaſe, and the holy places ſhall be defiled. When deſtruction commeth, they ſhall ſeeke peace, and not haue it. Calamitie ſhall come vpon calamitie, and rumour vpon rumour.

Then ſhall they ſeeke a viſion of the Prophet, but the Lawe ſhall periſh from the Prieſt, and counſell from the auncient. The King ſhall mourne, and the Prince ſhall be cloathed with deſolation, and the hands of the people in the Land, ſhall bee troubled. I will doo vnto them according to their wayes, and according to their Iudgements, will I iudge them, and they ſhall know that I am the Lord. *Ezech.* 7. 23. Almoſt innumerable places to this purpoſe, are to be found in the writings of the Prophets: but theſe may ſuffice to proue the maine point: to wit, that the iuſt God doth puniſh whole Nations and kingdomes, for the ſinnes and rebellions thereof.

Philaga. Sith all theſe ſinnes (for the which the Lord did execute ſuch vniuerſall puniſhments vpon his owne people) do abound and ouerflowe in this Land: may wee not iuſtly feare ſome great plague to fall vpon vs? and the rather, becauſe our tranſgreſſions do encreaſe daily, and growe

to a full height and ripeneſſe: ſo as it ſeemeth the harueſt of Gods vengeance draweth neare, and approacheth faſt vpon vs.

Theolo. We may indéed iuſtly feare and tremble: for if God ſpared not the Angels that ſinned, how ſhall he ſpare vs? if he ſpared not his owne people, what can we looke for? if he ſpared not the naturall braunches, how ſhall he ſpare vs, which are wilde by nature? Are we better then they? can we looke to be ſpared, when they were puniſhed? are not our ſinnes as many, and as great as theirs? doth not the ſame cauſe bring forth the ſame effect? Is the arm of the Lord ſhortned? or is not God the ſame iuſt God to puniſh ſinne now that he was then? Yes, yes, aſſuredly: and therefore we haue great cauſe to mourne and lament, to quake and tremble, becauſe there is a naked ſword of vengeance hanging ouer our heads.

Thus did Ieremie, thus did Amos, thus did Abacuck, when they plainely ſawe the imminent wrath of God approaching vpon the people of Iſrael and Iudah. *Iere.*4.19. *Amos.* 4. *Abac.*3.16.

Phila. I think we may the rather doubt and feare, becauſe the puniſhment of theſe forenamed vices is neglected by the Magiſtrate: for commonly when they that

beare the sword of iustice, do not drawe it out to punish notorious offendors and malefactors, the Lord himselfe will take the matter into his owne hands, and be reuenged in his own person, which is most dreadfull and daungerous. For it is a fearful thing to fall into the handes of the liuing God. *Hebr.* 10. 31.

Theol. You haue spoken a truth. For if those which are Gods deputies and vicegerents in the earth, doo their duties faithfully in punishing vice, and maintaining vertue: in smiting the wicked, and fauouring the godly, then assuredly euil shalbe taken out of Israel, Gods wrath preuented, and his iudgements intercepted. As it is written; Phinehas stood vp, and executed iudgement, and the plague was staied. Psal. 106. 30. But if they for feare, fauour, affection, gaine, flattery, bribery, or any other sinister respect, wil be too sparing and remisse in punishing of grose offendors, and be rather ready to smite the righteous: then doo they exceedingly prouoke Gods wrath against the Lands, and against themselues.

Phila. One thing I doo greatly lament, that there be either none at al, or very slender censures, either by the ciuil, or Ecclesiasticall authoritie, for diuers of these forenamed

named vices: As pride, couetousnesse, oppression, lying, Idlenesse, swearing, &c.

Theolo. It is a thing to be lamented indéed. For where do we sée a proud man punished, a couetous man punished, an oppressor punished, a swearer punished, a liar punished, an idle person punished? Now because they knowe they cannot or shall not be punished, therefore they are altogether hardened, and imboldned in their sins. As the wise man saith: Because sentence against an euil work is not executed speedily, therfore the harts of the childrē of men, are fully set in them to do euil. *Eccles.* 8. 11.

Phi. One thing I do much muse at, wherin also I desire to be further satisfied. To wit, what is the cause that vnder so godly a a Prince, so many good lawes, and so much good preaching & teaching, there should notwithstanding be such an excesse, and ouerflowing of sinne in all estates?

Theolo. The causes hereof are diuers and manifold. But I will nominate foure especiall ones in my iudgement. The first is mans natural corruption, which is so strong, as almost nothing can bridle it. The 2. is ill presidēts, & external prouocatiōs to euil. The third is the want of teaching in many cōgregations of the land: by reason whereof many know

know not ſinne to be ſinne.

The laſt reaſon is the corruption and negligence of ſome ſuch as are in authoritie.

Phila. Doth not this Invndation and ouerflowing of ſinne, with the impunitie of the ſame, prognoſticate great wrath againſt vs?

Theol. Yes vndoubtedly, as hath in part bene ſhewed before: and there be diuers other preſages of wrath, though of the ſame kinde: which are theſe.

Nine predictions, or foreſignes of wrath.

Vnthankfulneſſe for the Goſpell.
The abuſe of our long peace.
Our generall ſecuritie.
Our ſecret Idolatries.
Our bolſtering of bad men.
Our malignitie againſt the righteous.
Our reiecting of good motions.
The coldneſſe of profeſſors.
Our not profiting by former Iudgements,
As peſtilence, famine, dearth, and the ſhaking of the ſword.

Phila. This laſt I take to bee a ſpeciall token of approaching vengeance, that we haue not profited by former warnings.

Theol. True indeed: for it is an ordinary

nary thing with God, when men will not profit by milde corrections, and common punishments, then to lay greater vpon them: and when a former trouble doth vs no good, we are to feare a finall consuming trouble. For so we read in the Prophesie of *Hosea*, that at the first, God was to Ephraim as a Moath, and to Iudah as rottennesse: but afterward, when as they profited not by it, hee was to Ephraim as a Lyon, and to Iudah as a Lyons whelpe. Hos. 5. 12. So the Lord saith in an other place: that if they will not come in, and yeeld obedience at the first call of his wrath, that then he will punish them seuen times more. Leuit. 26. 18. But if they continue in their stubbornnesse, then he threatneth to bring seuen times moe plagues vpon them according to their sinnes. Vers. 21. If by all these they would not be reformed, but walke stubbornly against him, then he threatneth yet seuen times more for their sinnes. Vers. 24. And the fourth time, yet seuen times more. Ver. 28. The proofe hereof, we haue in the booke of the Iudges. Where we read, how the people of Israel for their sinnes, were in subiection to the King of Aram, Naharim, eight yeares. Iudg. 3. 8. Afterward, because they profited nothing by it, but returned to their olde sinnes, therefore

therefore they serued Eglon, King of Moab, eightéene yeares. Iud. 3. 14. After that again for their new sinnes, and prouocations, the Lord gaue them vp into the hands of Midian seuen yeares. Iud. 6. 1. After all this, for the renewing of their sinnes, the Lord solde them into the hands of the Philistines, and the Ammonites, which did grieuously vexe and oppresse, for the space of eightéen yéeres. Iud. 10. 7. Psal. 106. 43. Last of all we read, that when neither famin, nor pestilence could cause them to returne vnto him, then he deliuered them vp to the sword of their enemies, and helde them in bondage and captiuitie thrée score and ten yeares. After all this, when they were deliuered out of captiuitie, and returned home safely to their owne nation, and inioyed some good time of peace and rest, yet at last they fell to renewing of their sinnes, and therefore the Lord plagued them most grieuously by the diuided Gréeke Empire, euen by Magog, and Egypt, Seleucidæ and Lagidæ, and that by the space almost of thrée hundred yeares. Ezech. 38. Dan. 7. and 11. And this is it that the Prophet Hosea did foretell, that the children of Israell should remain many daies without a King, and without a Prince, without an offering, and without an image, without an Ephod,

and

and without Teraphim. *Hoſ.* 3. 4.

Phila. You haue very largely laid open this laſt token of vengeance. To wit, that God at the firſt doeth but beate vs vppon the coate, but if we continue in ſinne, hee will whip vs on the bare skinne: and if men will not yeelde at the firſt gentle ſtroakes, then hee will ſtrike harder, and harder, till hee haue broken our ſtout ſtomackes, and made our great hearts come downe. Therefore it is good yeelding at the firſt, for we ſhall get nothing by our ſturdineſſe againſt him. Wee doo but cauſe him to double his ſtrokes, and ſtrike vs both ſlidelings and ouerthwart. For he cannot endure that wee ſhould gruntle againſt him with ſtubborne ſullenneſſe.

But now to the point, ſith there are ſo many preſages, and foreſignes of Gods wrath: I pray you ſhew what it is that ſtaieth the execution, and very downefall of the ſame.

Theolo. The prayers and teares of the faithfull, are the ſpeciall meanes that ſtaie the hande of God from ſtriking of vs. For the prayers of the righteous are of great force with him, euen able to doo all things.

Saint

Saint Iames saith: That the praier of a righteous man auaileth much if it be feruent. And he bringeth the example of Elias to proue it. For saith he: Though *Elias* was a man subiect to the like passions that wee be, yet was he able by his prayers, both to open and shut the heauens. *Iam.* 5. 17. Abraham likewise preuailed so farre with God by his praiers for Sodome, that if there had bene but tenne iust men found in it, it had bene spared. Gen. 18. The Almighty God saith in the fiftæne Chapter of Ieremy, Though *Moyses* and *Samuel* stood before me, yet mine affection could not bee toward this people. Which doth plainly shew that Moyses and Samuel might haue done much with him, had he not bene so fully bent against his people for their sinnes as he was. So likewise he saith in the Prophesie of Ezechiel. Though these three men, *Noah*, *Daniel*, and *Iob*, were amongst them, they should deliuer but their owne soules by their righteousnesse. *Ezech.* 14. 14. Which also sheweth, that if there had bæne any possible entreating of him for the Land, these thræe men might haue done it: but now he was resolutely determined to the contrary. In respect therefore that the zealous Preachers & true professors of the Gospell,

do so much preuaile with God by their praiers, they are said to be the defence & strength of kingdomes, and Countries, of Churches, and Common-wealths. As it is said of Eliah, that he was the Chariot of Israel, and the horsemen thereof. 2. King. 2. 12. Elishah also was enuironed with a mountaine full of horses, and Chariots of fire. 2. Kin. 6. And sure it is, that Eliah & Elishah, are not onely the Chariots and horsemen of Israel: but also by their praiers they doe cause God himselfe to be a wall of fire round about it as the Prophet saith. Zach. 2. 5. In the 22. of Ezechiel, vers. 30. the Lord God saith: I sought for a man among them that should make vp the hedge, & stand in the gap before me for the Land, that I might not destroy it, but I found none. Which sheweth, that if there had bene but some fewe to haue stood in the breache, he woulde haue spared the whole Lande. This also appeareth more plainly in the prophesie of Ieremy, where the Lord saith thus. Runne too and fro by the streetes of *Ierusalem*, beholde, and enquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seeketh the truth, and I will spare it. *Iere.* 5. 1. Oh then marke and consider, what a man may doe, yea what one

man may do. What an Abraham may do: what a Moises may do: what an Eliah may do: what a Daniel, what a Samuel, what a Iob, what a Noah may do. Some one man, by reason of his high fauoure with the eternall, is able sometimes to do more for a land by his praiers and teares, then many prudent men by their counsell, or valiant men by their swords. Yea it doth euidently appeare in the sacred volume of the holy ghost, that some one poore Preacher being full of the spirite, and power of Eliah, doth more in his studie, either for offence, or defence, either for the turning away of wrath, or the procuring of mercy, then a Campe royall, euen fortie thousand strong. Or as the spirite speaketh: Though they all haue their swordes girded to their thighes, and be of the most valiant men in Israel. *Cant.* 3.7. All this is clearly proued in one verse of the booke of the Psalmes: where the Prophet hauing reckoned vp the sinnes of the people, addeth: Therefore the Lorde minded to destroy them, had not *Moises* his chosen stood in the breach to turn away his wrath, least he should destroy them. *Psal.* 106.23. See therefore what one man may do with God. Some one man doth so bind the hands of God, that when he should strike, he hath

no

no power to doe it. As it is said of Lot, I can do nothing till thou be come out. *Gen.* 19. 22. See how the Lord saith he can doe nothing, because he will do nothing. He doth wittingly, and willingly, suffer his hands to be manacled and bound behind him for some few sake, which he doth make more account of then all the world besides: so pretious and deare are they in his sight.

Likewise it is written, that the Lord was exceedingly incensed against the Israelites for their Idolatrous Calfe which they made in Horeb: yet he could do nothing, because Moises would not let him. And therefore he falleth to intreating of Moises, that Moises would let him alone, and intreat no more for them. Oh (saith the Lord to Moises) let me alone, that my wrath may waxe hot against this people, and that I may consume them. *Exod.* 32. 10. Thus we see, that except Lot goe out of the citie, and Moises let him alone, he can do nothing. Oh the profoundnesse, and altitude of Gods mercy, towards mankinde! Oh the height and depth, length and breadth of his loue towards sonne? Oh that the most glorious and inuisible God, should so greatly respect the sonnes of men! For what is man, that he should be mindfull of him? or the sonne of man, that he should re-

gard him? Let vs therfore that are the Lords remembrancers, giue him no rest, nor let him alone, vntill we haue some securitie, and good assurance from him, that he will turne away from vs that wrath which we most iustly haue deserued: that he will spare vs, and be mercifull vnto vs. Yea and as the Prophet saith: Let vs neuer leaue him, or giue him ouer, til he repaire, and set vp *Ierusalem*, the praise of the world. *Esay* 62. 7. Least for default hereof, that be charged vpon vs, which was charged vpon the head of some of the Prophets in Israell, that they were like the Foxes in the waste places, that they had not risen vp in the gappes, neither made vp the hedge for the house of Israel. Ezechiel. 13. 4. For now a daies, alas we haue many hedge-breakers, fewe hedge-makers: many openers of gaps, fewe stoppers: many makers of breaches to let in the flouds of Gods wrath vpon vs; but very fewe that by true repentance goe about to make vp the breach, and to let downe the sluces, that the gushing streames of Gods vengeance may be stopt and staied.

Phila. I do now plainly see that there be some in high fauour with God, and as we say, greatly in his bookes: sith his loue is so great vnto them, that for their sakes he spareth thousands.

Theol.

Theol. It is written in the Prouerbes of Salomon, that the righteous in a Land, are the establishment of the Kings Throne, and the wicked, the ouerthrowing of ỹ same. The words are these. Take away the drosse from the siluer, and there wil proceed a vessell for the finer. Take away the wicked from the King, and his throne shalbe established in righteousnes. *Pro.* 25. 4. Likewise in an other place the wise man affirmeth, that the righteous are the strength and bulwarke of Cities, Townes, and corporations: but the wicked are the weakening, and vndoing of all. Scornfull men (saith he) set a Cittie on fire: but the wise turne away wrath. *Pro.* 29. 8. To this purpose most excellent is that saying of Eliphas in Iob: The innocent shall deliuer the Iland, and it shal bee preserued by the pureneſſe of their hands. *Iob.* 22. 30. We read in the booke of the Chronicles, that when the Leuits and the Priests were cast out by Ieroboam, they came to Ierusalem, and all such as set their hearts to seeke the Lord God of Israel, came with them: and then afterward it is saide, they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie. 2. Chro. 11. 13. By all these testimonies it is euident, that Princes, kingdomes,

domes, cities, townes, and villages, are for-tified by the righteous therein, and for their sakes also great plagues are kept backe.

Which thing one of the Heathen did well see into, as appeareth by his words, which Plato. are these. When God meaneth well vnto a Citie, and will do good vnto it, then hee raiseth vp good men. But whē he meaneth to punish a Citie or Country, and do ill vnto it, then he taketh away the good men from it.

Phila. It is very manifest by all that you haue alleadged, that the wicked fare the better euery day in the yeare, for the righteous that dwell amongst them.

Theol. All experience doth teach it, and the scriptures do plentifully auouch it. For did not churlish Laban fare the better for Iacob his kinsman? doth he not acknowledge that the Lord had blessed him for his sake? Gen. 30. 27. Did not Potiphar fare the better for godly Ioseph? Doth not the scripture say, that the Lord blessed the Egyptians house, for Ioseph his sake? and that the Lord made all that he did to prosper in his hand? Gen. 39. 5. Did not the seruentie and sixe soules that were in the ship with Paul, speed all the better for his sake? Did not the Angel of God tell him in the night, that God

had

had giuen vnto him, all that sayled with him Act. 27. 24. (For otherwise a thousand to one they had bene all drowned.) Did not Sodome fare the better for Lot, and Obededom for the Arke? 2. Sam. 6. 11. What shall we say then? or what shall we conclude? but that the vngodly are more beholden to the righteous then they are aware of.

Phila. I doo thinke, if it were not for Gods children, it would goe hard with the wicked. For if they were sorted, and shoaled out from amongst them, what could they looke for, but wrath vpon wrath, and plague vpon plague, till the Lord had made a finall consumption of them, and swept them like dung from the face of the earth.

Theol. Sure it is, all creatures would frowne vpon them. The Sunne would vnwillingly shine vppon them, or the Moone giue them any light. The starres would not be seene of them, and the Planets would hide themselues. The beasts would deuour them, the fowles would pick out their eyes. The fishes would make warre against them: and all creatures in heauen and earth would rise vp in armes against them. Yea the Lorde himselfe from heauen, would raigne downe fire and brimstone vpon them.

Phila. Yet for all this, it is a wonder to

conſider how deadly the wicked hate the righteous, and almoſt in euery thing oppoſe themſelues againſt them, and that in moſt virulent and ſpiteſull manner. They raile and ſlaunder, ſcoffe and ſcorne, mock and mow at them, as though they were not worthy to liue vppon the earth. They eſteeme euery raſcall, and prefer euery verlet before them. And though they haue their liues & liberte, their breath & ſafety, and all that they haue elſe by them: yet for all that they could be content to eate their hearts with garlick: ſo great, ſo firy, ſo burning & hiſſing hot is their fury and malice againſt them.

Theol. They may very fitly be compared to a Moath, that fretteth in peeces the ſame cloth wherein ſhe is bred. Or to a certaine worme, or caucre, that corrodeth, and eateth through the heart of the tree that nourisheth her. Or vnto a man that ſtandeth vppon a bough in the top of a Tree where there is no moe: and yet with an Axe choppeth it off, and therewithall falleth downe with it, and breaketh his necke. Euen ſo the ſoles of this world do what they can to chop aſunder the boughe that vpholdes them, but they may eaſilye knowe what will follow.

Phila.

Phila. I see plainly they be much theyr owne foes, and stand in their owne light, and indeed know not what they do: for the benefite which they receiue by such, is exceeding great: and therefore by their maligning of them, they doo but hold the stirrop to their owne destruction.

Theolo. Now to apply these things to our selues, and to returne to the first question of this Argument: may we not maruell that our Nation is so long spared, considering that the sinnes thereof are so horrible and outragious as they be?

Phila. Wee may iustly maruell at the wonderfull patience of God: and we may well thinke that there be some in the Land which stand in the breach, beeing in no small fauour with his highnesse, sith they do so much preuaile.

Theolo. The mercifull preseruation of our most gracious Queen, who is the breath of our nostrils: the long continuance of our peace, and of the Gospell: the keeping backe of the sword out of the Land, which our sins pul vpon vs. The frustrating of many plots and subtil deuises, which haue beene often deuised against our state; yea and the life of her Maiesties most royall person: maketh me to thinke that there be some strong plea-

ders with God, for the publike good of vs all.

Phila. You may well thinke so indeed: for by our sins wee haue forfeited, and daily do forfeit into Gods hands, both our Queene, our Country, our Peace, our Gospell, our liues, our goods, our lands, our liuings, our wiues, our children, and all that we haue: but only the righteous which are so neare about the great King, & in so high fauour, do step in, and earnestly entreat for vs, that the forfeitures may be released, and that we may haue a Lease in parley of thē al againe, or at least a graunt of further time. But I pray you sir, are we not to attribute something concerning our good estate, to the policie of the Land, the Lawes established, and the wisedome and counsell of our prudent Gouernours?

Theolo. Yes assuredly very much, as the ordinary and outward meanes which God vseth for our safetie: for though the Apostle Paul had a graunt from God, for the safetie of his owne life, and all that were with him in the ship: yet he said, Except the Marriners abide in the ship, we cannot bee safe. Shewing thereby, that vnto faith and prayers, the best and wisest meanes must be ioyned. We are therefore vpon our knees euery day to giue thanks vnto God for such

good

good meanes of our safetie as he hath giuen vs.

Phila. Well then, as the praiers of the righteous haue bene hetherto great means both for the auerting and turning away of wrath, and the continuance of fauour: so shewe I pray you, what is the best course to be taken, and what in sound wisedome is to be done, both to preuent future dangers, and to continue Gods fauours and mercies still vpon vs.

Theol. The best and surest course that I can consider or conceiue of is, to repent heartily for sinnes past, and to reforme our liues in time to come: to seeke the Lord whilest he may be found, and to call vpon him whilest he is neare: to forsake our owne waies, and our owne imaginations, and to turne vnto him with all our harts, with weeping, with fasting, and with mourning, as the Prophet Ioel aduiseth. For our God is gracious, and merciful, slowe to anger, and of great kindnesse, and repenteth him of the euil. *Ioel.* 2. All the Prophets do counsell vs to follow this course, and do plainely teach, that if we all from the highest to the lowest, do meete the Lord with vnfained repentance, and offer him the sacrifice of a contrite spirit, vndoubtedly he will be pacified

towardes vs, and be mercifull to our transgressions.

This is most plainely set downe in the seuenth of Ieremy: where the Lord saith thus to his people. If you amend, & redresse your waies and your workes: If you execute iudgement betwixt a man and his neighbour, and oppresse not the straunger, the fatherlesse, and the widdow, and shead no innocent bloud in this place, neither walke after other Gods to your destruction: then will I let you dwell in this place, euen in the Land which I gaue vnto your fathers, for euer, and euer. So likewise he saith by the same Prophet: Execute ye Iudgement and righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the fatherlesse, the widdow, or the straunger: do no violence, nor shead innocent bloud in this place: for if you do this thing, then shal the kings sitting vpon the Throne of *Dauid*, enter in by the gates of this house, and ride vppon Chariots and vpon horses, both he, and his seruants, and his people. *Iere.* 22. 3. And againe: O ye disobedient children returne, and I will heale your rebellions. *Iere.* 3. 22. The Lord also saith by his Prophet Esay: If ye consent and obey, ye shall eate the good

things

things of the Land: but if ye refuſe and be rebellious, ye ſhall bee deuoured with the ſword: for the mouth of the Lord hath ſpoken it. *Eſay.* 1.19. The Prophet Hoſea ſaith: Come let vs returne to the Lord, for hee hath ſpoyled, and he will heale vs: he hath wounded vs, and he will binde vs vp. *Hoſ.* 6.1. And againe: O *Iſrael*, returne vnto the Lord, for thou haſt fallen by thine iniquitie. & I wil heale thy rebellion, and wil loue thee freely: for mine anger is turned away from thee. I will be as the deawe vnto *Iſrael*: he ſhall growe as the Lilly, and faſten his roote as the trees of *Lebanon*: his braunches ſhall ſpread, and his bewtie ſhall be as the Oliue tree, and his ſmell as *Lebanon*. *Hoſ.* 13.

The Prophet Micah telleth vs what is good for vs, and what is our beſt courſe, and what ỹ Lord requireth at our hands: namely theſe foure things; To do iuſtly, to loue mercie, to humble our ſelues, and to walke with our God. *Mi.* 6.8. The Prophet Amos giueth the ſame counſell, ſaying: Seeke the Lord and ye ſhall liue. Seek good, and not euil. Hate the euill, and loue the good, and eſtabliſh iudgement in the gate: It may be that the Lord of Hoaſtes will be merciful vnto the remnant of *Ioſeph*. *Amos.* 5.14.

Thus

Thus we do plainely see, what aduise and counsell the Prophets and holy men of God do giue vnto vs. The summe of all, is this: that if we do truly repent, and turne vnto him with all our hearts, studying to obey him, and walke in his wayes: then he will graunt vs any fauour that wee will require at his hands: for euen as wooll-packs and other soft matter, beateth backe, and dampeth the force of all shot: so penitent, melting, and soft hearts, do beat backe the shot of Gods wrath, and turn away his vengeance from vs.

Moreouer, we may obserue in all experience, that when Potentates are offended, or any great man hath conceiued a displeasure against a man, that then he must runne and ride, send presents, vse his friends, breake his sleepes, and neuer bee quiet till he haue pacified him. Euen so must we deale with our GOD, seeing he hath taken a displeasure against vs. Oh therefore that we would speedily vse all possible meanes, to pacifie his wrath. Oh that we would with one heart and voyce, euery one of vs, from the highest to the lowest, humble our selues before our Almightie GOD, forsake our former euil waies, be grieued for that we haue done,

and

and purpose neuer to do the like againe. Oh that it might goe to the heart of vs, that we haue so often and so grieuously offended so louing a GOD, and so mercifull a father. Oh that we would awake once at last, and rouse vp our drowsie harts, and ransacke our sleepie consciences, crying out against our sinnes, that our sinnes might neuer cry out against vs. Oh that we would iudge our selues, accuse our selues, endite our selues, and condemne our selues, so should we neuer be adiudged, accused, endited, or condemned of the Lord. Oh that all hearts might sobbe, all soules might sigh, al loynes might be smitten with sorrow, all faces gather blacknesse, and euery man smite himselfe on the thigh, saying what haue I done? Oh that both Magistracy, Ministry, and communalty, would purpose and vow, & euen take a bond of themselues, that frō henceforth, & from this day forward, they wold set their harts to seek the Lord, and that they would wholly giue vp themselues to his obedience. Oh that all men, women and children, would fear God, and keep his commandements: would eschewe euill, and do good: would studie to please God in all things, and to bee fruitefull in all good workes, making conscience to performe the duties of their

generall

generall callings, and duties of their speciall callings: duties of the first Table, and duties of the second Table: that so God might bee sincerely worshipped, his name truly reuerenced, his Sabboathes religiously obserued, and that euery man would deale kindly, mercifully, iustly, and vprightly with his neighbour, that there might be no complaining, no crying in our streetes. Oh I say againe, and againe, that if all of vs, of what estate, degree, or condition soeuer, would walke in the pathes of our GOD; then doubtlesse, doubtlesse, we should liue and see good dayes: all future daungers should be preuented: our peace prolonged, our estate established, our Queene preserued, and the Gospell continued. Then should wee still enioy our liues, our goods, our lands, our liuings, our wiues, our children, our houses, and Tenements, our Orchards and Gardens. Yea as the Prophet saith, we should eate the good things of the Land, spending our dayes in much comfort, peace, and tranquilitie, and leauing great blessings vnto our children and posteritie, from age to age, from generation, to generation.

Phila. You haue very fully answered my question, and well satisfied me therein out of the scriptures: yet I pray you giue

mee

mee leaue to adde one thing vnto that which you haue at large ſet downe. The Lord ſaith by his Prophet *Amos*, that for their ſinnes and rebellions, hee had giuen them cleanneſſe of teeth: that is, dearth and ſcarcitie: and yet they did not turne vnto him. Alſo he withheld the raine from them, and puniſhed them with drought, and yet they did not turn vnto him. Moreouer he ſmote their corne, their great gardens, their orchards, vinyards, figge-trees, and oliue trees, with blaſting and mildeaw, and the palmer-worme did deuour them: and yet they did not returne vnto him. Laſt of all, he ſmote them with peſtilence, and with the ſword, and ouerthrew them, as hee ouerthrew *Sodome* and *Gomorrah*: and they were as a firebrand pluckt out of the burning: yet for all this they did not turne vnto him. *Ye haue not returned vnto me, ſaith the Lord. Amos* 4. 6. 7. But now to come to the point. Out of this I gather, that if we multiply our tranſgreſſions, God will multiply his plagues vpon vs: but on the contrary, if we would vnfainedly turne vnto the Lord our God, with all our harts, all plagues ſhould be ſtaied, all daungers preuented, and no euil ſhould fall vpon vs. For becauſe they would not turne, therfore

he ſmit them: if therefore they had turned, he would not haue ſmit them. But now I pray you, briefly conclude this point, and declare in fewe words, what it is that doth moſt materially concerne our peace, and publike good.

Theol. These fewe then briefely, I take to be the things which belong to our peace.

Ten things concerning our peace.

Let *Salomon* execute *Ioab* and *Shemei*.
Let *Iehu* and *Eliah*, ſley the Prieſts and Prophets of *Baal*.
Let *Aaron* and *Eleazar* miniſter before the Lord faithfully.
Let *Ionas* be caſt out of the ſhip.
Let *Moyſes* ſtand faſt in the gap, and not let downe his hand.
Let *Ioſuah* ſupply his place.
Let *Cornelius* feare God with all his houſehold.
Let *Tabitha* bee full of good workes, and almes-deeds.
Let *Deborah* iudge long in *Iſrael*, proſper, and be victorious.
Let vs all pray, that the light of *Iſrael* may not be quenched.

And this I take to be the ſumme of all that belongeth to our peace.

Phila.

Phila. The ſumme of all our conference hitherto as I remember, may bee reduced into theſe fewe heads. Firſt, mans naturall corruption hath bene laid open. Secondly, the horrible fruites thereof. Thirdly, their euil effects and workings, both againſt our ſoules, bodies, goods, name, and the whole Land. Laſtly, the remedies of all. Now therefore I would you would growe to ſome concluſion of that which you touched by the way, and made ſome mention of: namely, the ſignes of ſaluation, & damnation: and declare vnto vs plainely, whether the ſtate of a mans ſoule before God, may not by certaine ſignes and tokens, bee certainly diſcerned euen in this life.

Theol. Beſides thoſe which before haue bene mentioned, we may adde theſe nine following.

Reuerence of Gods name.
Keeping of his Saboathes.
Truth.
Sobrietie.
Induſtry.
Compaſſion.
Humilitie.
Chaſtitie.
Contentation.

Nine ſignes of a ſound ſoule.

Phila. Theſe indeed I graunt are very good ſignes: but yet al of them are not certaine: for ſome of them may be in the reprobates.

Theol. What ſay you then to S. Peters ſignes, which are ſet downe in the firſt chapter of his ſecond Epiſtle. Which are theſe eight.

S. Peters 8. ſignes of ſaluation.

Faith.
Vertue.
Knowledge.
Temperance.
Patience.
Godlines.
Brotherly kindnes.
Loue.

Saint Peter ſaith, If theſe be in vs and abound, they will make vs neither idle, nor vnfruitfull in the knowledge of our Lord Ieſus. Which is as much as if he had ſaid, they wil make vs ſound and ſincere profeſſors of the Goſpell.

Phila. All theſe I graunt are exceeding good ſignes and euidences of a mans ſaluation: but yet ſome of them may deceiue, and an hole may be picked in ſome of theſe euidences. I would therefore heare of ſome ſuch demonſtratiue & infallible euidences

as no Lawier can find fault with. For I hold that good Diuines can as perfectly iudge of the assurances and euidences of mens saluation: as the best Lawiers can iudge of the assurances, and euidences, whereby men hold their lands and liuings.

Theol. You haue spoken truly in that: and would to God al the Lords people would bring forth the euidences of their saluation, that we might discerne of them.

Phila. Set downe then which be the most certaine and infallible euidences of a mans saluation, against the which no exception can be taken.

Theolo. I iudge these to be most sound and infallible.

Assured faith in the promises. *Act.* 16.31.
Sinceritie of heart. *Pro.* 11.20. *Ioh.* 1.47.
The spirit of adoption. *Ro.* 8.14.15.
Sound Regeneration, and Sanctification. *Ioh.* 3.3.1. *Thess.* 4.3.
Inward peace. *Rom.* 5. 1.
Groundednesse in the truth. *Coll.* 1.23. *Coll.* 2.7.
Continuance to the end. *Math.* 24.13. *Ioh.* 8.3.

Seuen infallible signes of saluation.

Phila. Now you come neare the quick indeed: for in my iudgement none of these

can be found truly in any reprobate. Therfore I think no Diuine can take exception against any of these.

Theolo. No I assure you, no more then a Lawier can finde fault with the Tenure of men lands and fœsimples, when as both the Title is good and strong by the Lawe, and the euidences thereof are sealed, subscribed, deliuered, conueyed, and sufficient witnesse vpon the same, and all other signes and ceremonies in the deliuering, and taking possession thereof according to strict Law obserued. For if a man haue these fornamed euidences of his saluation, sure it is, his Title & interest to Heauen, is good by ỳ Law of Moises & the Prophets, I meane the word of God. God himselfe subscribed to them: Iesus Christ deliuereth them as his owne déed: the holy Ghost sealeth vnto them: yea the three great witnesses which beare record in the earth: that is, water, blood, and the spirit, do all witnesse the same.

Phila. Now you haue very fully satisfied me, touching this point: and one thing more I do gather out of all your speech: to wit, that you do thinke a man may be assured of his saluation euen in this life.

Theol. I do thinke so indéed: for he that knoweth not in this life that he shall be saued,

ued, shall neuer be saued after this life. For S. Iohn saith: Now are we made the sons of God. 1. *Iohn.* 3. 2.

Phila. But because many doubt of this, and the Papists doo altogether deny it: Therefore I pray you confirme it vnto vs out of the scriptures.

Theol. The Apostle saith: We knowe that if our earthly house of this Tabernacle be destroyed, we haue a building giuen vs of God: that is, an house not made with hands, but eternal in the heauens. 2. *Cor.* 5. 1. Marke that he saith, both he and the rest of Gods people, did certainly know, that heauē was prouided for them: for the spirit of adoption beareth witnesse with our spirits, that we are the children of God. And againe, the same Apostle saith: From henceforth is laid vp for mee the crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day, & not to me only, but to al thē that loue his appearing. 2. *Tim.* 4. 8. Here we sée ỹ he knew there was a crowne prepared for him, & for all the Elect. And the same spirit which did assure it vnto Paul, doth assure it also to all the children of God: for they all haue the same spirit, though not in the same measure. S. Iohn saith also: Heereby we are sure we know him, if wee keepe his commandements. 1. *Iohn.* 2. 3. In

In which words S. Iohn telleth vs thus much, that if we do vnfainedly indeuour to obey God, there is in vs the true knowledge and feare of God, and consequently, we are sure we shall be saued. S. Peter saith: Giue all diligence to make your calling and election sure, 2. *Pet.* 1. 10. Wherefore should the Apostle exhort vs to make our election sure, if none could be sure of it. In the second to the Ephesians, the Apostle saieth flatly, that in Christ Iesus we do already sit together in the heauenly places. His meaning is not, that we are there already in possession: but we are as sure of it, as if we were there already. The reasons hereof are these. Christ our head is in possession. Therefore he will draw all his members vnto him, as he himselfe saith. Iohn 12. 32. Iohn 14. 3. Secondly, we are as sure of the thing which we hope for, as of that which we haue: but we are sure of that which we haue, which is the worke of grace. Therefore we are sure of that we loke for, which is the crowne of glory. Many other places of the holy scriptures might be alledged to this purpose, but I suppose these may suffice.

Phila. As you haue shewed this by the scriptures: so also shewe it yet more plainly by euident reason out of the same.

Theol.

Theolo. How can a man in truth call God his Father, when he saith, Our Father which art in heauen? And yet doubt whether he be his Father or no. For if God indeed be our Father, and we his children, how can we perish? how can we be damned? Will a father condemne his owne children? or shall the children of God be condemned? No, no. There is no condemnation to them that are in Christ Iesus, and who can laie any thing to the charge of Gods elect? It is God that iustifieth, who can condemne? Rom. 8. It is therefore most certaine and sure, that all such as do in truth call God their Father, and haue God for their father, shall be saued. Againe, how can a man say in truth and feeling, that he beleeueth the forgiuenesse of sinne, and yet doubt whether he shall be saued? For if he be fully perswaded that his sinnes are forgiuen, what letteth why he should not be saued? Moreouer, as certainly as we know that we are called, iustified, and sanctified: so certainly we know we shall be glorified: But we know the one certainly, and therefore the other.

Asune. I will neuer beleeue that any man can certainly knowe in this worlde, whether he shall be saued, or damned: but all men must hope well, and be of a good beliefe.

Theol.

Theol. Nay we must goe further then hope wel, we may not venture our saluation vpon vncertaine hopes, as if a man should hope it would be a faire day to morrow, but he cannot certainly tell. No, no, we must in this case, being of such infinite importance as it is, growe to some certaintie, and full resolution. We see worldly men will bee loath to hold their Lands and Leases vncertainely, hauing nothing to shew for them. They will not stand to the curtesie of their Land-lords, nor rest vpon their good willes. They will not stay vpon vncertaine hope. No, they are wiser then so: for the children of this world, are wiser in their generation, then the children of light. Luk. 16. They will be sure to haue something to shewe. They will haue it vnder Seale. They will not stay vppon the words and promises of the most honest men, and best Land-lords. They cannot be quiet till they haue it in white and blacke, with sound counsell vpon their Title, and euery way made as sure vnto them, as any Law of the Land can make it.

Are then the children of this world so wise in these inferiour things, and shall not we bee as wise in matters of tenne thousand times more importance? are they so wise for

for earth, and shall not we be as wise for Heauen? are they so wise for their bodies, and shall not we be as wise for our soules? shall we hold the state of our immortall inheritance by hope hope well, and haue no writings, no euidences, no seale, no witnesses, nor any thing to shewe for it. Alas this is a weake Tenure, a broken Title, a simple hold indeed.

Asune. Yet for all that, a man cannot be certaine.

Theol. Yes, S. Iohn telleth vs we may be certaine, for he saith: Heereby we know we dwell in him, and hee in vs, because hee hath giuen vs of his spirit. 1. *Iohn.* 4. 13. He saith not we hope, but we knowe certainly: for he that hath the spirit of God, knoweth certainely he hath it: and he that hath faith, knoweth that he hath faith: and he that shall be saued, knoweth he shall be saued: for God doth not worke so darkely in mens hearts by his spirit, but that they may easily know whether it be of him or no, if they would make a due triall. Againe the same Apostle saith: Hee that beleeueth in the sonne of God, hath the witnesse in himselfe. 1. *Iohn.* 5. 10. That is, he hath certaine testimonies in his owne conscience, that he shall be saued.

For

For we must fetch the warrant of our saluation from within our selues, euen from the worke of God within vs. For loke howe much a man feeleth in himselfe the increase of knowledge, obedience, and godlinesse, so much the more sure he is that he shall be saued. A mans owne conscience is of great force this way, and wil not lye, or deceiue. For so saith the wise man. As water sheweth face to face: so doth the heart, man vnto man. *Pro.*27.19. That is, the mind and conscience of euery man telleth him iustly, though not perfectly what he is. For the conscience wil not lye, but accuse, or excuse a man, being in stead of a thousand witnesses.

The Apostle also saith: No man knoweth the things of man, but the spirite of a man that is in him. 1. *Cor.*2.11. And againe the scripture saith: Mans soule is as it were the candle of the Lord, whereby he searcheth all the bowels of the belly. *Pro.*20.27. So then it is a cleare case, that a man must haue recourse to the worke of Gods grace within him, euen in his owne soule: for thereby he shall be certainly resolued one way or an other. For euen as Rebecca knew certainly by the striuing and stirring of the Twinnes in her wombe, that she was conceiued and quicke of childe: so Gods children know certainly

tainly by the motions and ſtirrings of the holy Ghoſt within them, that they haue conceiued Chriſt, and ſhall vndoubtedly be ſaued.

Philaga. I pray you let vs come to the ground-worke of this certaintie of ſaluation, and ſpeake ſomewhat of that.

Theol. The ground-worke of our ſaluation is laid in Gods eternall election, and in reſpect therof it ſtandeth faſt, and vnmoueable. As it is written: The foundation of God ſtandeth faſt. 2. *Tim.* 2. 19. And again, He is faithfull that hath promiſed. 1. *Theſſ.* 5. Though we cannot beleeue, yet he abideth faithfull. 2. *Tim.* 2. 13. So then as we know it certainly in our ſelues by the conſequents of election: ſo it ſtandeth moſt firme in reſpect of God, and his eternall, and immutable decree. And a thouſand infirmities, nay all the ſinnes in the world, nor all the diuels in hell, cannot ouerthrow Gods election. For our Lord Jeſus ſaith: All that the Father hath giuen me, ſhall come vnto me. *Iohn* 6. 37. And againe, This is the Fathers will that hath ſent me, that of all which he hath giuen me, I ſhould looſe nothing, but ſhould raiſe it vp again at the laſt day. *Iohn* 6. 39. And in an other place our Sauiour Chriſt ſaith: My ſheepe heare my voyce,

and

and I know them, and they follow me, and I giue vnto them eternal life, and they shal neuer perish, neither shall any pluck them out of mine hand: my father which gaue them me is greater then all, and none is able to take thē out of my fathers hand. *Ioh.* 10.27. We ought therefore to be as sure of our saluation, as of any other thing which God hath promised, or which we are bound to beleeue: for to doubt thereof in respect of Gods truth, is blasphemous against the immutabilitie of his truth.

Phila. But are there not some doubts at sometimes euen in the very elect, & those which are growne to the greatest persuasion?

Theol. Yes verily. For he that neuer doubted, neuer beleeued: for whosoeuer beleeueth in truth, feeleth sometimes doubtings and wauerings. Euen as the sound body feeleth many grudgings of diseases, which if he had not health, he could not feele: so the sound soule feeleth some doubtings, which if it were not sound, it could not so easily feele: for wee feele not corruption by corruption, but we feele corruption by grace: and the more grace we haue, the more quick are we in the feeling of corruption. Some men of tender skins and quicke feeling, will easily feele the lightest

lightest feather in softest maner laide vppon the ball of their hands: which others of more slowe fæling and hard flesh, cannot so easily discerne. So then it is certain, that although the children of God fæle some doubtings at some times: yet the same do no whit impeach the certaintie of their saluation: but rather argue a perfect soundnesse and health of their soules: for when such litle grudgings are felt in the soule, the children of God, oppose against them the certaintie of Gods truth and promises, & so do easily ouercome them: for the Lords people néed no more to fear them, then he that rideth through the stræts vpon a lusty gelding with his sword by his side, néeds to feare the barking and bawling of a fewe litle curres and whappets.

Phila. Shew yet more plainly, how, or in what respects the childe of God may both haue doubtings, and yet be fully assured.

Theol. Euen as a man set in the toppe of the highest stæple in the world, and so fast bound vnto it, that he cannot fall though he would: yet when he loketh downeward, he feareth, because mans nature is not acquainted, nor accustomed to mount so high in the ayre, and to behold the earth so far beneathe: but when he loketh vpward, and perceiueth himselfe fast bound, & out of all danger, then he

he casteth away all feare: Euen so when we looke downeward to our selues, we haue doubtes and feares: but when we looke vpward to Christ, and the truth of his promises, we feele our selues cock-sure, and cease to doubt any more.

Phila. Declare vnto vs what is the originall of these doubtes and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife which is in the very minde of the elect, betweene faith and infidelitie. For these two do mightily fight together in the most regenerate, and striue to ouermaister, and ouershadow one an other: by reason whereof sometimes it commeth to passe, through the preuailing of vnbeliefe, that the most excellent seruants of God may fall into fits, and pangs of dispaire, as Iob and Dauid in their temptations did. And euen in these daies also some of Gods children at sometimes are shrewdly handled this way, and brought very lowe, euen vnto deaths doore: but yet the Lord in great mercy doth recouer them, both from totall, and finall dispaire. Onely they are humbled and tryed, by these sharpe fits for a time, and that for their great good. For

as

as we vse to say, ỹ an Ague in a young man is a signe of health: so these burning fits of temptations in the Elect for the most part, are signes of Gods grace and fauour: for if they were not of God, the diuel would neuer be so busie with them.

Phila. Is it not meere presumption and an ouermuch trusting to our selues, to be perswaded of our saluation?

Theol. Nothing lesse. For the ground of this perswasion is not laid in our selues, or any thing within vs, or without vs: but onely in the righteousnesse of Christ, and the mercifull promises of God: for is it any presumption for vs to beléeue that which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption, but a thing which wée all stand bound vnto, as we will answere it at the dreadfull day of iudgement. As for our selues we do frely confesse, that in Gods sight we are but lumps of sinne, and masses of all miserie, and cannot of our selues moue hand or foote to the furtherance of our saluation. But being iustified by faith, we are at peace with God, and fully perswaded of his loue and fauour towards vs in Christ.

Phila. Cannot the reprobates and vngodly be assured of their saluation?

Theolo. No. For the Prophet saith: There is no peace to the wicked. *Esay.* 57. 21. Then I reason thus. They which haue not the inward peace, cannot be assured: but the wicked haue not the inward peace, therefore they cannot bee assured. Steadfast faith in the promises, doth assure, but the wicked haue not steadfast faith in the promises, therefore they cannot bee assured. The spirit of Adoption doth assure, but the wicked haue not the spirit of Adoption, therefore they cannot be assured.

To conclude, when a man feeleth in himselfe an euil conscience, blindnesse, prophanenesse, and disobedience: he shall in despite of his heart sing this dolefull Song: I know not whether I shall bee saued or damned.

Philaga. Is not the doctrine of the assurance of saluation, a most comfortable doctrine?

Theolo. Yes doubtlesse. For except a man be perswaded of the fauour of God, and the forgiuenesse of sinnes, and consequently of his saluation, what comfort can he haue in any thing? Besides this, the perswasion of Gods loue towards vs, is the rote of all our loue and chearefull obedi-

ence

ence towards him. For therefore we loue him and obey him, because we knowe hee hath loued vs first, and written our names in the Booke of life. But on the contrary, the doctrine of the Papists, which would haue men alwaies doubt and feare in a seruile sort, is most hellish and vncomfortable: for so long as a man holds that, what encouragement can he haue to serue God? what loue to his Maiestie? what hope in the promises? what comfort in trouble? what patience in aduersitie?

Antile. Touching this poynt, I am flat of your minde: for I thinke verily a man ought to be perswaded of his saluation: and for mine owne part, I make no question of it. I hope to be saued as well as the best of them all. I am out of feare for that: for I haue such a steadfast faith in GOD, that if there should bee but two in the world saued, I hope I should bee one of them.

Theol. You are very confident indéed. You are perswaded before you knowe. I would your ground were as good as your vaine confidence: but who is so bold as blind baiard. Your hope is but a fansie, and as a sicke mans dreame. You hope you cannot tel what. You haue no ground for that you say.

For what hope can you haue to be saued, when you walke in no path of saluation? what hope can a man haue to come to London spedily, that trauelleth nothing that way, but quite contrary? what hope can a man haue to reape a good crop of corne, that vseth no meanes, neither ploweth, soweth, nor harroweth? what hope can a man haue to be fatte and well liking of his body, that seldome or neuer eateth any meate? what hope can a man haue to escape drowning, and leapeth into the Sea? Euen so what hope can you haue to be saued, when you walke nothing that way, when you vse no meanes, when you do all things that are contrary vnto the same? For alas there is nothing in you of those things, which the scriptures do affirme, must be in al those that shall be saued. There be none of the forenamed signes and tokens in you. You are ignorant, prophane, and careleſſe. God is not worshipped vnder your roſe. There is no true feare of God in your selfe, nor in your houshold. You seldome heare the word preached. You content your selfe with an ignorant Minister. You haue no praiers in your family: No reading, no singing of Psalmes, no instructions, exhortations, or admonitions, or any other Christian exercises. You

make

make no conſcience of the obſeruation of the Sabboath: you vſe not the name of God with any reuerence: you breake out ſometimes into horrible oathes and curſings: you make an ordinary matter of ſwearing by your faith, and your troath. Your wife is irreligious: your children diſſolute and vngracious: your ſeruants prophane and careleſſe. You are an example in your owne houſe of all Atheiſme, and conſcienceleſſe behauiour. You are a great gamſter, a riotter, a ſpendthrift, a drinker, a common Alehouſe-haunter, and whore-hunter: and to conclude, giuen to all vice and naughtineſſe. Now then I pray you tell me, or rather let your conſcience tell me, what hope you can haue to be ſaued ſo long as you walke & continue in this courſe? Doth not S. Iohn ſay, If wee ſay wee haue fellowſhip with him, and walke in darkeneſſe, we are liars? 1. *Iohn.* 1. 6. Doth not the ſame Apoſtle auouch, that ſuch as ſay they know God and keepe not his commaundements are liars? 1. Iohn. 2. 4. Againe doth he not ſay, he that committeth ſinne, is of the diuel, and whoſoeuer doth not righteouſneſſe is not of God? 1. Iohn. 3. 8. Doth not our Lord Ieſus flatly tel the Iewes which bragged that Abraham was their father: that they were of their father the diuell, becauſe

they did his workes? Iohn. 8.44. Doth not the Apostle Paul say: His seruants wee are to whom we obey, whether it be of sin vnto death, or of obedience vnto righteousnesse. *Rom.6.16.* Doth not the scripture say: Hee that doth righteousnesse, is righteous? 1.*Iohn.*3.7. Doth not our Lord Iesus affirm, that Not euery one that saith Lord, Lord, shall enter into the Kingdome of Heauen? but he that doth the wil of my father which is in Heauen. *Mat.*7.21. Therefore I conclude, ỹ for as much as your whole course is carnall, careleſſe, and dissolute, you can haue no warrantable hope to be saued.

Phila. I do verily thinke, that this mans case which now you haue laid open, is the case of thousands.

Theol. Yea doubtlesse, of thousand, thousands: the more is the pittie.

Antile. Soft and faire sir, you are very round indeed: soft fire maketh sweet mault. I hope you know we must be saued by mercy, and not by merit. If I should do all my my selfe, wherefore serueth Christ? I hope that which I cannot do, he will doo for me: and I hope to be saued by Iesus Christ, as well as the best of you all.

Theol. Oh now I see which way the game goeth: you would faine make Christ a cloake

cloake for your sinnes. You will sinne, that grace may abound. You will sinne frankely, and set all vpon Christs score. Truly there be many thousands of your minde, which hearing of Gods abundant mercie in Christ, are thereby made more bolde to sinne. But they shall knowe one day, to their cost, what it is so to abuse the mercie of God. The Apostle saith: The mercie and louing kindnesse of God, should leade vs to repentance. *Rom.* 2. But we see it leadeth many to further hardnesse of heart. The Prophet saith: With him is mercie that hee may bee feared. *Psal.* 130. But many thereby are made more secure and careleſſe. But to come nearer the marke, you say you hope to bee saued by Iesus Christ. And I answere, that if those things be founde in you which the scriptures do avouch to be in all that shall be saued by him, then you may haue good confidence, and assured hope, otherwise not. Now the scriptures do thus determine it, and set it downe: That if any man be in Christ, and loke to be saued by him, he must be endued with these qualities following.

First, hee must be a new creature. 2. *Cor.* 5.17.

Secondly, hee muſt liue not after the luſts of men, but after the will of God. 1. *Pet.* 4. 2.

Nine things required of al that ſhal be ſaued by Chriſt.

Thirdly, hee muſt bee zealous of good workes. *Tit.* 2. 14.

Fourthly, hee muſt die to ſinne, and liue to righteouſneſſe. *Rom.* 6. 4.

Fiftly, he muſt be holy and vnblameable. *Coll.* 1. 22.

Sixtly, he muſt ſo walke, as Chriſt hath walked. 1. *Iohn.* 2. 6.

Seuenthly, hee muſt crucifie the fleſh with the affections and luſts. *Gal.* 5. 24.

Eightly, hee muſt walke not after the fleſh, but after the ſpirit. *Rom.* 8. 1

Laſt of all, he muſt ſerue God in righteouſneſſe and true holineſſe, all the dayes of his life. *Luk.* 1. 75.

Loe then what things are required of all that ſhall be ſaued by Chriſt. Now therefore if theſe things be in you in ſome meaſure of truth, then your hope is currant, ſound, and good: otherwiſe, it is nothing worth: for in vaine do men ſay they hope to be ſaued by Chriſt, when as they walke diſſolutely. The reaſon hereof is, becauſe the members muſt be ſuteable to the head: but Chriſt our head, is holy, therefore we his members muſt bee holy

holy also. As it is written: Be ye holy, for I am holy. 1. *Pet.* 1. 16. Otherwise, if we will ioyne prophane and vnholy members to our holy head Christ, then we make Christ a monster. As if a man should ioyne vnto the head of a Lyon, the necke of a Beare, the body of a Wolfe, and the legges of a Fore. Were it not a monstrous thing? would it not make a monstrous creature? Euen such a thing do they goe about, which would haue swearers, drunkards, whoremongers and such like, to be the members of Christ, and to haue life and saluation by him. But sith you do so much presume of Christ, I pray you let me aske you a question.

Antile. What is that?

Theol. How do you knowe that Christ dyed for you particularly, and by name?

Anti. Christ died for all men, and therfore for me.

Theolo. But all men shall not be saued by Christ: How therefore do you know that you are one of thē that haue speciall interest in Christ, and shall be saued by his death?

Anti. This I know that we are all sinners, and cannot bee saued by any other then by Christ.

Theol. Answere directly to my question: How do you know in your selfe, and for your

your selfe, that you are one of the Elect, and one of those for whom Christ died.

Antile. I knowe it by my good faith in God, because I put my whole trust in him, and in none other.

Theolo. But how knowe you that you haue faith? or how maie a man knowe his faith?

Antile. I know it by this, that I haue alwaies had as good a meaning, & as good a faith to Godward, as any man of my calling, and that is not booke learned. I haue alwaies feared God with all my heart, and serued him with my praiers.

Theol. Tush, now you goe about the bush, and houer in the aire. Answere me to the point. How do you know certainly and assuredly that Christ died for you by name?

Antile. You would make a man madde. You put me out of my faith: you driue me frō Christ: but if you go about to driue me from Christ, I wil neuer belieue you: for I know we must be saued onely by him.

Theol. I go not about to driue you from Christ, but to driue you to Christ. For how can I driue you from Christ, seeing you neuer came neare him? how can I driue you out of Christ, seeing you were neuer in him. But this is it that deceiueth you, and many others,

others, that you thinke you beléeue in Christ, because you say you beléeue in Christ: as though faith consisted in words, or as though a man had faith because he saith so. If euery one that saith he hath faith, therfore hath faith, and euery one that saith he beléeueth in Christ, doth therefore beléeue: then who will not haue faith? who will not beléeue? but in very déed, your faith, and the faith of many others, is nothing else but a méere imagination. But all this while you haue not answered my question touching your particular knowledge of Christ.

Antile. I can answere you no otherwise then I haue answered you, and I thinke I haue answered you sufficiently.

Theol. No, no: you faulter in your spéech, your answere is not worth a button: you speak you wot nere what: you are altogether befogd and benighted in this question. But if there were in your heart, the true knowledge, and liuely féeling of God, then I am sure you would haue yéelded an other, and a better answere. Then you would haue spoken something from the sence and féeling of your owne heart, and from the worke of Gods grace within you: but because you can yéelde no sounde reason that Christe dyed for you particularly, and by name,

Therefore

Therefore I suspect you are none of them which haue proper interest in him, and in whom his death taketh effect indeed.

Phila. I think this question would gravel a great number, and few there be which can answere it aright.

Theol. It is most certaine. I do know it by lamentable experience, that not one of an hundred, can soundly and sufficiently answere this question: none indeed, but onely those in whom the new worke is wrought, and do by the inward worke of the spirit feele Christ to be theirs. I haue talked with some which are both wittie, sensible, and learned: who notwithstanding when they haue beene brought to this very point and issue, haue stucke sore at it, and staggerd very much: and howsoeuer they might by wit and learning shuffle it ouer, and in a plondered sort, speake reason: yet had they no feeling of that which they said, and therefore no assurance, and consequently, as good neuer a whit, as neuer the better. It is the sanctifying spirit that giueth feeling in this point, and therfore without the feeling of the operation of the same spirit, it can neuer be soundly answered. Thus then I do close vp this whole matter.

As the Vine braunch cannot liue and bring

bring forth fruite except it abide in the Vine: no more can we, except we abide in Christ, and be truly grafted into him by a liuely faith. None can haue any benefite by him, but they onely which dwell in him. None can liue by Christ but they which are chaunged into Christ. None are partakers of his body, but they which are in his body. None can be saued by Christ crucified, but they which are crucified with Christ. None can liue with him being dead, but those which die with him being aliue. Therefore let vs rote downeward in mortification, that wee may shote vpward in sanctification. Let vs die to sinne, that we may liue to righteousnesse: Let vs die while we are aliue, that we may liue when we are dead.

Assu. If none can be saued by Christ, but onely those which are so qualified as you speake of, then Lord haue mercie vpon vs: then the way to Heauen is very straight indeed, and few at all shalbe saued: for there be fewe such in the world.

Theol. You are no whit therein deceiued. For when all comes to all, it is most certaine that fewe shall be saued. Which thing I will shewe vnto you both by scripture, reason, and examples.

Ass. First then let vs heare it proued by

by the ſcriptures.

Theolo. Our Lord Jeſus ſaith: Enter in at the ſtraight gate: for it is the wide gate and broade way, that leadeth to deſtruction, and many there be which goe in threat: becauſe the gate is ſtraight, and the way narrow that leadeth vnto life, and few there be that finde it. *Math.* 7. 13. Againe he ſaith: Many are called, but fewe are choſen. *Mat.* 20. 16. In an other place, we read of a certaine man which came to our Sauiour Chriſt, and aſked him of purpoſe, whether fewe ſhould be ſaued. To whom our Lord Jeſus anſwered thus. Striue to enter in at the ſtraight gate: for many I ſay vnto you, will ſeeke to enter in, and ſhal not be able. *Luk.* 13. 24. In which anſwere, albeit our Sauiour doth not anſwer directly to his queſtion, either negatiuely, or affirmatiuely: yet doth he plainly inſinuate by his ſpeeches, that fewe ſhal be ſaued. For firſt he bids vs ſtriue earneſtly: noting thereby, that it is a matter of great ſtrife againſt the world, the fleſh and the diuel. Secondly, he affirmeth that ỹ gate is very ſtraight, noting that none can enter in without vehement crowding, and almoſt breaking their ſhoulder bones. Laſtly he ſaith: that many which ſæke to enter in, ſhal not be able: noting therby, that euen of them

that

that ſeeke, many ſhall ſtoppe ſhort, becauſe they ſeeke him not aright. Eſaias alſo ſaith: Except the Lord of Hoaſts had left vs a ſeed, we had bene as *Sodome*, and had bene like to *Gomorrah*. *Eſay.* 1. The Apoſtle alſo alleadgeth out of the Prophet: That the Lord wil make a ſhort account in the earth, and gather it into a ſhort ſumme, with righteouſneſſe. *Rom.* 9. 28. Theſe ſcriptures I thinke are ſufficient to proue that few ſhal be ſaued.

Aſune. Now let vs heare your reaſons.

Theol. If we come to reaſon, we may rather wonder that any ſhall be ſaued, then ſo fewe ſhall be ſaued. For wee haue all the lets and hinderances that may be, both within vs and without vs. Wee haue (as they ſay) the Sunne, Moone, and ſeuen Starres againſt vs. We haue all the diuels in hell againſt vs, with all their hornes, heads, maruellous ſtrength, infinite wiles, cunning deuices, deepe ſleights, and methodicall temptations. Here runnes a ſore ſtreame againſt vs. Then haue we this preſent euill world againſt vs, with her innumerable baytes, ſnares, nettes, ginnes, and grinnes to catch vs, fetter vs, and entangle vs.

Here

Here haue we profits and pleasures, riches, and honor, wealth and preferment, ambitiõ, and couetousnesse. Here comes in a camp royall of spirituall and inuisible enemies. Lastly, we haue our flesh, that is, our corrupted nature against vs: we haue our selues against our selues: for we our selues are as great enemies to our saluation, as either the world or the diuell. For our vnderstanding, reason, will, and affections, are altogether against vs. Our naturall wisedome is an enemie vnto vs. Our concupiscenses and lusts, do minister strength to Satans temptations. They are all in league with Satan against vs. They take part with him in euery thing against vs and our saluation. They fight all vnder his Standard, and receiue their pay of him. This then goeth hard on our side, that the diuell hath an inward party against vs: and we carrie alwaies within vs our greatest enemie, which is euer ready night and day, to betray vs into the hands of Satan: yea to vnbolt the doore and let him in, to cut our throates. Heere then we see an huge Army of dreadfull enemies, and a very Legion of diuels, lying in ambush against our soules. Are not we therefore poore wretches in a most pittifull case, which are thus betraied and besieged on euery side? All

things

things then considered, may we not iustly maruel that any shalbe saued? For who seeeth not, who knoweth not that thousande thousands are carried headlong to destruction, either with the temptations of the world, the flesh, or the diuel? But yet further I will shewe by an other very manifest, and apparant reason, that the number of Gods elect vpon the face of the earth, are very fewe in comparison: which may thus be considered. First let there be taken away from amongst vs, all Papists, Atheists, and heretickes. Secondly let there bee shoaled out all vicious, and notorious euil liuers: as swearers, drunkards, whoremongers, worldlings, deceiuers, coseners, proud men, rioters, gamesters, and al the prophane multitude. Thirdly let there be refused and sorted out, all hypocrites, carnall protestants, vaine professors, back-sliders, decliners, and cold Christians. Let all these I say be separated, and then tell me how many sound, sincere, faithfull, and zealous worshippers of God wil be found amongst vs? I suppose we should not need the art of Arithmetick to number them: for I thinke they would be very fewe in euery Village, Towne, and Citie. I doubt they would walke very thinly in the streets, so as a man might easily tel them as they goe.

Our Lord Jesus asketh a question in the gospell of S. Luke, saying: Do you think when the sonne of man commeth, that hee shall finde faith on the earth? *Luk.* 18.8. To the which we may answere: Surely very litle.

Asune. Now according to your promise, shew this thing also by examples.

Theol. In the first age of the world, all flesh had so corrupted their waies that God could no longer beare them, but euen vowed their destruction by the ouerflowing of waters. When the flood came, how fewe were found faithfull: Eight persons onely were saued by the Arke. How fewe righteous were found in Sodome and the cities adioyning? but one poore Lot, and his family. How fewe beléeuers were founde in Iericho? but one Rahab. How fewe of the olde Israelites entred into the land of promise? But two, Caleb, and Iosuah. The rest could not enter in because of vnbeliefe. Heb. 3.19. The true and inuisible church was smal, during ỹ gouernment of the Iudges, as appeareth plentifully in that booke. In Elias time the church was so smal that it did not appeare. In the raigne of the kings of Israel & Iudah, the sincere worshippers were very fewe, as appeareth by all the Prophets. During the captiuitie, the church was as the Mone vnder a cloud:

cloud: she was driuen into the wildernesse, where she hid her selfe. During the persecutions of the Greeke Empire, by Gog, Magog, and Egipt, they were fewest of all. In Christs time, what a silly company did he beginne withall: how were all things corrupted by the Priests, Scribes and Pharisies? In the beginning of the Apostles preaching, there were fewe beleeuers. After the first fiue hundreth yeares, what an Eclips was in the church during the height of Antichrists raigne? How fewe true worshippers of God were in the world for the space of almost seuen hundred yeares? Since the Gospel was broached and spred abroad, how few do beleeue? And as the Prophet saith: Lord, who hath beleeued our report? *Esa.* 53. 1.

Thus then you see it is apparant both by scripture, reason, and examples of all ages, that the number of the Elect is very small, and when all comes to all, fewe shall be saued.

Phila. I pray you tell vs how fewe, and to what scantling they may bee reduced, whether one of an hundred, or one of a thousand, shalbe saued.

Theol. No man knoweth that, neither can I giue you any direct and certaine answere vnto it. But I say, that in comparison

of the reprobate, there shalbe but a fewe saued: for al that professe the gospel are not the true church before God. There be many in the Church, which are not of the Church.

Phila. How do you proue that?

Theol. Out of the ninth to the Romans, where the Apostle saith: All are not Israel, that are of Israel. And againe Esaias crieth concerning Israel: Though the number of the children of Israel were as the sande of the sea, yet but a remnant shall be saued. *Rom.* 9 27.

Phila. How doo you ballance it in the visible Church, or in what comparison do you take it? Let vs heare some estimate of it. Some thinke one of an hundred, some but one of a thousand shalbe saued.

Theol. Indeed I haue heard some learned & godly Diuines giue such coniectures: but for that matter I can say nothing to it: but only let vs obserue the comparison of the holy Ghost, betwixt a remnant, and the sand of the sea, and it will giue some light into the matter.

Phila. Doth not the knowledge of this doctrine discourage men from seeking after God?

Theolo. Nothing lesse. But rather it ought to awake vs, and to stirre vp in vs a greater

greater care of our ſaluation, that we may be of the number of Chriſts litle flock, which make an end of their ſaluation in feare and trembling.

Phila. Some make light of all theſe matters. Others ſay, as for the life to come, that is the leaſt matter of an hundred to be cared for. As for that matter they will leaue it vnto God, euen as pleaſeth him, they wil not meddle with it: for they ſay, God that made them, muſt ſaue them. They hope they ſhall do as well as others, and make as good ſhift as their neighbours.

Theol. It is lamentable that men ſhould be ſo careleſſe, and make ſo light of ỹ which of all other things is moſt waighty and important: for it ſhal not profit a man to winne the whole world, and loſe his owne ſoule. As the author of al wiſdom teſtifieth. *Mat.* 16. 26.

Aſune. I pray you Sir, vnder correction giue me leaue to ſpeake my mind in this point. I am an ignorant man, pardon me if I ſpeake amiſſe: for a fooles bolt is ſoone ſhot.

Theol. Say on.

Aſune. I do verily thinke that God is ſtronger then the diuel. Therfore I cannot beleeue that he wil ſuffer the diuel to haue moe then himſelfe. He wil not take it at his

hands: he loueth mankind better then ſo.

Theolo. You do carnally imagine, that God wil wraſtle and ſtriue with the diuel about the matter. As for Gods power, it doth neuer croſſe his will. For God can do nothing againſt his wil and decree, becauſe he wil not.

Aſume. Yea but the ſcripture ſaith, God will haue all men ſaued.

Theol. That is not meant of euery particular man, but of all ſortes ſome. Some Iewes, ſome Gentils, ſome rich, ſome poore, ſome high, ſome lowe, &c.

Aſume. Chriſt died for all: therfore all ſhall be ſaued.

Theolo. Chriſt died for all in the ſufficiency of his death: but not in efficacy vnto life. For onely the elect ſhalbe ſaued by his death. As it is written: This is my bloud in the new Teſtament which is giuē for you: meaning his Diſciples, and choſen children. And again, Chriſt being cōſecrated, is made the authour of ſaluation to all that obey him. Heb. 5.

Aſume. God is mercifull, and therefore I hope he will ſaue the greateſt part for his mercy ſake.

Theolo. The greateſt part ſhall periſh: but all that ſhalbe ſaued, ſhalbe ſaued by his mercy.

mercy. As it is written: He will haue mercy, on whom he wil haue mercy: and whom he will he hardeneth. *Rom.* 9. And againe: It is not in him that willeth, or in him that runneth, but in God that sheweth mercy. Therefore though God be infinite in mercy, and Christ infinit in merite, yet none shall haue mercy, but onely the vessels of mercy.

Antile. Can you tell who shalbe saued, and who shalbe damned? doo you knowe Gods secrets? when were you in heauen, when spake you with God? I am of the minde that all men shalbe saued: for Gods mercy is aboue all his works. Say you what you will, and what you can, God did not make vs, to condemne vs.

Theolo. You are very peremptory indéed: you are more bold thē wise. For Christ saith fewe shalbe saued: you say all shalbe saued. Whether then shall we beleeue Christ or you?

Antile. If there should come two soules, one from heauen, and an other from hell, and bring vs certaine newes howe the case stood, then I would beleeue it indeed.

Theol. Put case two soules of the dead should come, the one from heauen, the other from hell: I can tell you aforehand certainly what they would say, and what newes they would bring.

Antile. What I pray you?

Theolo. They would say there be fewe in heauen, and many in hell: heauen is emptie, and hell is full.

Antile. How know you that? how know you they would say so?

Theol. I am sure if they speak the truth, they must needs say so.

Antile. Must they needs, why I pray you must they needs?

Theolo. Because the word of God saith so. Because Moyses and the Prophets say so. If you wil not beléeue Moyses, and the Prophets, neither wil you beléeue, though one, though two, though an hundred should rise from the dead.

Antile. Yes but I would.

Theol. I pray you let me aske you a question. Whether do you thinke that God and his word, or the soules of dead men are more to be credited?

Antile. If I were sure that God said so, then I would beleeue it.

Theol. If his word say so, doth not he say so? Is not he and his word all one?

Antile. Yet for all that, if I might heare God himselfe speake it, it would moue me much.

Theol.

Theol. You shewe your selfe to be a notable Infidell, you will not beléeue Gods word without signes and miracles, and wonders from the dead.

Antile. You speake as though you knew certainly that hell is full: you do but speak at randome, you cannot tell, you were neuer there to see. But for mine owne part, I beleeue there is no hell at all, but onely the hell of a mans conscience.

Theol. Now you shewe your selfe in kinde what you are. You say you beléeue no hell at all: and I think if you were well examined, you beléeue no heauen at all, neither God, or diuell.

Anti. Yes I beleeue there is an Heauen, because I see it with mine eyes.

Theol. You will beléeue no more belike then you sée: but blessed is he that beléeueth, and seeth not. You are one of the rankest Atheists that euer I talked withall.

Anti. You ought not to iudge, you know not mens hearts.

Theol. Out of the abundance of the hart, the mouth speaketh. You haue sufficiently bewraied your heart by your words: for the tongue is the key of the minde. As for iudging, I iudge you onely by your fruites, which is lawfull; for we may iustly say, it

is

is a bad tree which bringeth forth bad fruite, and he that doth wickedly, is a wicked man. But it is you, and such as you are, that will take vpon you to iudge mens hearts: for though a mans outward actions be religious and honest, yet you will condemne him: and if a man giue himselfe to the word and prayer, reformeth his family, and abstaineth from the grosse sinnes of the world, you will by and by say he is an Hypocrite. And thus you take vpon you to iudge mens hearts, as though you knew with what affection these things are done.

Anti. I confesse I am a sinner, and so are al others for ought I know: there is no man but he may be amended. I pray God send vs all of his grace, that we may please him, and get to Heauen at last.

Theol. Now you would shuffle vp all together, as though you were as good as the best, and as though there were no difference of sinners: but you must learn to know that there is great difference of sinners: for there is the penitent, and the vnpenitent sinner: the carefull, and the careless sinner: the sinner whose sinnes are not imputed, and the sinner whose sinnes are imputed: the sinner that shall be saued, and the sinner that shall be damned. For it is one thing to sinne of

frailtie:

frailtie: an other thing to liue in it, dwell in it, and trade in it. And as the holy Ghoſt ſpeaketh, to ſucke it in as the Fiſh ſucketh water, and to draw it vnto vs with Cart-ropes and cords of vanitie. Eſay. 5. 18. To conclude therefore, there is as great difference betwixt a ſinner, and a ſinner, as betwixt light and darkneſſe: for though Gods children be ſinners in reſpect of the remnants of ſinne within them: yet the ſcriptures call them iuſt and righteous, becauſe they are iuſtified by Chriſt, and ſanctified by his grace and holy ſpirit. And for this cauſe it is that S. Iohn ſaith: He that is borne of God ſinneth not. 1. *Ioh.* 3. 9.

Anti. What I pray you, did you neuer ſinne?

Theol. Yes, and what then? what are you the better?

Anti. You Preachers cannot agree amongſt your ſelues. One ſaith one thing, and an other ſaith an other thing: ſo that you bring the ignorant people into a mammering, and they know not on which hand to take.

Theol. The Preachers God be thanked, agree very well together in all the maine grounds of religion, & principall points of ſaluatiõ. But if they diſſent in ſome other matters,

ters, you are to trie the spirits, whether they be of God, or no. You must try all things, and keepe that which is good.

Antile. How can plaine and simple men trie the spirits and doctrines of the Preachers?

Theol. Yes. For the Apostle saith: The spirituall man discerneth all things. 1. *Cor.* 2. 15. And S. Iohn saith to the holy Christians: You haue receiued an vnctment from that holy one, and knowe all things: That is, all things necessary to saluation. 1. *Ioh.* 2. 20. Those therefore which haue the spirit of God, can iudge and discerne of doctrines, whether they be of God or no.

Anti. I am not book-learned, and therfore I cannot iudge of such matters. As for hearing of Sermons, I haue no leisure to goe to them, I haue somewhat else to doo. Let them that are bookish, and heare so many Sermons iudge of such matters: for I will not meddle with them, they belong not vnto me.

Theol. Yet for all that, you ought to read the scriptures, and heare the word of God preached, that you may be able to discerne betwixt truth and falshood, in matters of Religion.

Antile. Belike you thinke none can be saued

ſaued without preaching, and that all men ſtand bound to frequent Sermons : but I am not of your mind in that.

Theolo. Our Lorde Jeſus ſaith : My ſheepe heare my voyce. *Iohn.* 10. 27. And againe he ſaith : He that is of God, heareth Gods word : yee therefore heare it not, becauſe you are not of God. *Iohn.* 8. 47. You ſee therefore how Chriſt Jeſus maketh it a ſpeciall note of Gods childe to heare his word preached.

Antile. But I thinke we may ſerue God well enough without a Preacher: for Preachers are but men, and what can they doo? A Preacher is a good man ſo long as hee is in the Pulpit : if he be out of the Pulpit, he is but as an other man.

Theolo. You ſpeake contemptuouſly of Gods meſſengers, and of Gods ſacred ordinance. But the Apoſtle doth fully anſwere your obiection, ſaying : Faith commeth by hearing, and hearing by the word of God: and how can they heare without a Preacher? *Rom.* 10. In which words, the Apoſtle telleth you flatly, that you can neither haue faith, nor ſerue God aright without preaching.

Anti. When you haue preached all that you can, you can make the word of God

no

no better then it is, and some put in and put out what they list. The scriptures are but mens inuentions, and men made the scriptures.

Theolo. We preach not to make the word better, but to make you better: as for putting in, and putting out, it is a meere vntruth. And where as you say, the scriptures were made by men, it is blaspemy once to thinke it, and you are worthy to receiue your answere at Tiburne.

Antile. Now I see you are hotte. I perceiue for all your godlinesse, you wil be angry.

Theol. I take it to be no sin to be angry against sinne: for your sinne is very great, and who can beare it?

Antile. All this while you speake much for preaching, but you say nothing for praier. I thinke there is as much need of praier as preaching: for I finde in the scriptures, pray continually: but I finde not preach continually.

Theol. No man denieth but that Prayer is most needfull, and alwaies to be ioyned vnto preaching, and all other holy exercises: for it is the hand-maid to all: but yet we preferre preaching aboue it, because preaching is both the director and whetstone of prayer: yea

yea it stirreth vs aright in all spirituall actions and seruices whatsoeuer: without the which, we can keepe no certaine course, but are euer ready to erre on this hand, or that. Now whereas you say, you finde pray continually, but not preach continually, you might if you were not wilfully blinde, finde also preach continually. For the Apostle saith to Timothie: Bee instant, preach the word in season, and out of season. That is alwaies, as time and occasion shall serue. 2. Tim. 4. 2.

Anti. You extoll preaching, but you say nothing for reading: I beleeue you condemne reading.

Theol. Doth he that highly commendeth gold, condemne siluer? I do ingeniously confesse, that both publike and priuate reading of the scriptures, are very necessary and profitable: and would to God it were more vsed then it is. For it is of singular vse, both to encrease knowledge and iudgement: and also to make vs more fit to heare the word preached. For such men as are altogether ignorant of the Historie of the Bible, can heare the word with small profit or comfort.

Phila. It seemeth that this man neither regardeth the one nor the other, because for

for ought that I can see, hee careth not greatly if the scriptures were burnt.

Antile. Oh sirrah, you speake very malapertly: you may speake when you are bidden. Who made you a Iudge? you are one of his Disciples, and that makes you speake on his side.

Phila. No sir, I hope I am Christs Disciple, and no mans. But assuredly I cannot hold my peace at your vile cauilling, and most blasphemous speeches.

Antile. I cry you mercie sir: you seeme to be one of these scripture men: you are all of the spirit: you are so full of it, that it runneth out at your nostrils.

Phila. You do plainly shewe your selfe to be a scoffing Ismaelite.

Antile. And you do plainely shewe your selfe to be one of these folke of God, which know their seates in Heauen.

Phila. I pray God be mercifull vnto you, and giue you a better heart, for I see you are in the gall of bitternesse, and in the bond of iniquitie.

Antile. You thinke there is none good, but such as your selfe, & such as can please your humor. You wil forsoothe be all pure. But by God there be a company of knaues of you.

Theol.

Theol. Nay now you do manifestly shew of what spirit you are: for you both sweare and raile with one breath.

Antile. God forgiue mee, why did he anger mee then? There be a company of such controllers as he in the world, that no body can be quiet for them.

Theol. I perceiue a little thing wil anger you, sith you will be angry with him for speaking the truth.

Antile. What hath he to do with me? He is more busie then needs. Why doth he say I am in a badde case? I wil not come to him to learne my dutie. If I haue faults, he shall not answere for them. I shall answere for mine owne faults, and euery Fat shall stand on his owne bottome. Let him meddle with that he hath to do withall.

Theol. You are to impatience, you take matters at the worst. We ought friendly, and in loue, to admonish one an other: for we must haue a care one of an others saluation. I dare say for him that he speaketh both of loue and compassion towards you.

Antile. I care not for such loue. Let him keepe it to himselfe. What doth hee thinke of me? doth he suppose that I haue not a soule to saue as well as he, or that I haue no care of my saluation? I would hee

ſhould know, that I haue as great care for my ſaluation as he, though I make no ſuch outward ſhewes. For all is not golde that gliſtereth. I haue as good a meaning as he, though I cannot vtter it.

Theol. Theſe wordes might well be ſpared. I hope you wil be pacified, and amend your life, and drawe nearer to God hereafter.

Antile. Truly Sir, you may think of me what you pleaſe. But I aſſure you, I haue more care that way then all the world wonders at. I thanke God for it, I ſay my prayers euery night when I am in my bedde. And if good prayers will doo vs no good, God helpe vs. I haue alwaies ſerued God duly, and truly, and had him in my minde. I doo as I would be done too. I keepe my Church, and tende my prayers while I am there: and I hope I am not ſo badde as this fellow would make mee. I am ſure if I be badde, I am not the worſt in the worlde: there be as badde as I. If I goe to hell, I ſhall haue fellowes, and make as good ſhift as others.

Theolo. You thinke you haue ſpoken wiſely: but I like not your anſwere. For your wordes ſmel ſtrongly, both of ignorance, pride, and vnbeliefe. For firſt you iuſtifie you:

your ſelfe in your faithleſſe & ignorant worſhipping of God. And ſecondly, you iuſtifie your ſelfe by comparíſon with others: becauſe others are as badde as you, and you are not the worſt in the world.

Antile. Now I knowe you ſpeake of ill will. For you neuer had any good opinion of me.

Theol. I would I could haue as good an opinion of you, as I deſire, and that I might ſée that wrought in you, which might drawe my loue and liking towards you. And as for ill will, the Lord knoweth I beare you none. I deſire your conuerſion, and ſaluation, with my whole heart. And I would thinke my ſelfe happie, if I might ſaue your ſoule with the loſſe of my right arme.

Antile. I hope I may repent. For the ſcripture ſaith: At what time ſoeuer a ſinner doth repent, God will haue mercy on him. Therefore if I may haue ſpace and grace, and time to repent before death, and to aske God forgiueneſſe, and ſay my prayers, and cry God mercy, I hope I ſhall do well inough.

Theolo. You ſpeake as though repentance were in your power, and at your commaundement, and that you can put

it into your owne heart when you liſt: and that makes you, and many others, preſume of it, three houres before death. But you muſt knowe, that repentance is the rare gift of God, and it is giuen but to a fewe. For God wil know him wel, that he beſtoweth repentance vpon: ſith it is proper onely to the elect. It is no word matter. It is not attained without many feruent praiers, and much hearing, reading, and meditating in the word of God. It is not ſo eaſie a matter to come by as the world iudgeth. It is not found but of them that ſeeke it diligently, and beg it earneſtly. It is no ordinary three houres matter. Cry God mercy a little for faſhion, will not do it. Courſary ſaying of a fewe praiers a litle before death, auaileth little. For though true repentance be neuer too late: yet late repentance is ſildome true. Herein delaies are daungerous: for the longer we deferre it, the worſe is our caſe. The further a naile is driuen in with an hammer, the harder it is to get out againe. The longer a diſeaſe is let runne, the harder it is to cure. The deper a Tree is rooted, the harder it is to plucke vp againe. The longer we deferre the time of our repentance, the harder it will be to repent: and therefore it is daungerous driuing it off to the laſt call. For an auncient Father ſaith:

saith: Wee reade but of one that repented at the last, that no man should presume: and yet of one, that none might dispaire. Augustine.

Well then to conclude this point, I would haue you to knowe, that the present time is alwaies the time of repentance: for time past cannot be recouered, and time to come is vncertaine.

Anti. Sir in mine opinion you haue vttered some very daungerous things, and such as were inough to driue a man to dispaire.

Theol. What be they I pray you?

Antile. There be diuers things. But one thing doth most of al stick in my stomack, and that is the small number that shall be saued, as you say. But I can hardly be perswaded that God made so many thousands to cast them away, when he hath done. Do you thinke that God hath made vs, to condemne vs? Wil you make him to be the authour of mens condemnation?

Theol. Nothing lesse. For God is not the cause of mens condemnation, but themselues: for euery mans destruction commeth of himselfe. As it is written: O *Israel* thy destruction is of thy selfe. As for God, he doth in great mercy vse all possible meanes to saue our soules. As he saith by ỹ Prophet:

What could I haue done more to my vineyard, that I haue not done vnto it? *Esa.* 5. 4. But to come nearer to your question. I deny that God hath created the most part of men onely and solely vnto perdition, as the proper end which he did aime at in creating them, but he hath created all things for the praise of his glorie. As it is written: Hee hath created all things for himselfe, and the wicked also for the euill day. *Prou.* 16. 4.

Then it followeth that the cause and ende why the wicked were created, neither was, nor is, the onely destruction of his creature, but his own praise and glory: that that onely might appeare and shine forth in all his workes. Yet certaine it is, that God for iust causes, albeit vnknowne, and hidde to vs, hath reiected a great part of men. The causes I say of reprobation, are hid in the eternall counsell of God, and knowne to his godly wisedome onely. They are secret, and hid from vs, reserued in his eternal wisedome, to be reuealed at the glorious appearing of our Lord Iesus. His iudgements (saith the scripture) are as a great deep, and his waies past finding out. *Psal.* 3.6. *Rom.* 11. It is as possible for vs to comprehend the ocean sea in a little dish: as to comprehend the reason of Gods counsell in this behalfe.

Antile.

Antile. What reason, iustice, or equitie is there, that sentence of death should be passed vpon men before they be borne, and before they haue done good, or euill?

Theol. I told you before, that we can neuer comprehend the reason of Gods proceeding in this behalfe: yet we must knowe, that his wil is the rule of righteousnesse, and must be vnto vs in stead of a thousande reasons: for whatsoeuer god willeth, in as much as he willeth it, is to be holden iust. We cannot conceiue the reason of many naturall things, and things subiect to sense: as ỹ motion of the celestial bodies, their vnconceiuable swiftnes, their matter & substance, their magnitude, altitude, and latitude. We cannot throughly find out the causes of the thunder, lightning, winds, earthquakes, ebbing & flowing of the sea, and many other things vnder the Sunne: how then can we possibly ascend vp into ỹ priuy chamber & counselhouse of God, to sift & search out the bottom of gods secrets, which no wit or reach of mã can possibly attain vnto? Let vs therefore learne in Gods feare, to reuerence that which we cannot in this life comprehend.

This one thing I must say vnto you, that whatsoeuer God decreeth, yet doeth hee

execute no man till he haue tenne thousand times deserued it. For betwixt the decree, and the execution thereof, commeth sinne in vs, and most iust causes of condemnation.

Antile. If God hath decreed mens destruction, what can they doo withall? who can resist his will? why then is hee angry with vs? For all things must needs come to passe according to his decree, and determination.

Theol. First I answer you with ỹ Apostle: O man who art thou which pleadest against God? Shall the thing formed, say to him that formed it, why hast thou made mee thus? Hath not the Potter power of the clay, to make of the same lumpe, one vessell to honour, and an other to dishonor? *Rom.* 9.20. Moreouer I answere, that Gods decree doth not enforce the will of man: but it worketh, and moueth of it selfe. It hath in it selfe the beginning of euil motion, and sinneth willingly. Therefore though the decree of God impoleth a necessitie vpon all secondary causes, so as they must needes be framed, and disposed according to the same: yet no coaction or constraint, for they are all carried with their voluntary motion. Euen as we see the plumbe of a Clocke, being the first mouer, doth cause all the other wheeles to

moue: but not to moue this way, or that way: for in that they moue some one way, some an other, it is of themselues; I meane of their owne frame. So Gods decrée doth moue all secondary causes, but not take away their owne proper motion. For God is the authour of euery action: but not of any euil in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute; but yet not of lame and impotent motion: for that is from an other cause, to wit, some defect in the body. So I say, Gods decrée is the roote, and first cause of motion: but not of defectiue motion, that is from our selues. Likewise that a bell soundeth, the cause is in him that ringeth it: but that it charreth, the cause is in it selfe. Again, that an Instrument soundeth, is in him that playeth vppon it, but that it iarreth, is in it selfe: that is, in it owne want of tuning. So then to shut vp this point, all Instruments, and middle causes, are so moued of God, being the first mouer, that he alwaies doth well holily, and iustly, in his mouing. But the Instruments moued, are carried in contrary motions, according to their own nature and frame. If they be good, they are carried vnto that which is good: but if they be euil, they are carried vnto euil. So that according to

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the double beginning of motion and will, there is a double and diuerse worke, and effect.

Antile. But from whence commeth it, that man of himselfe, that is, of his owne free motion, doth will that which is euil?

Theol. From the fall of Adam, whereby his will was corrupted.

Anti. What was the cause of *Adams* fall?

Theol. The diuell: and the depravation of his owne will.

Antile. How could his will encline vnto euill, it being made good, and hee beeing made good?

Theol. He and his will were made good, yet mutably good: for to be immutably good, is proper only to God: & Adam did so stand, that he might fall, as the euent declared.

Antile. Was not the decree of God, the cause of *Adams* fall?

Theol. No: but the voluntary inclination of his will vnto euill. For Adams will was neither forced, nor by any violence of Gods purpose, compelled to consent: but he of free wil, and ready minde, left God, and toyned with the diuell.

Thus then I do determine, that Adam sinned necessarily, if you repect the decree, or euent: but if you respect the first mouer, and

and inherent cause, which was his owne will, then he sinned voluntarily, and contingently. For the decree of God did not take away his will, or the contingency therof: but onely order, and dispose it.

Therefore as a learned writer saith: *Volens peccauit, & motu.* He sinned willingly, and of his owne motion, and therefore no euill is to be attributed vnto God, or his decree. Beza.

Antile. How then do you conceiue and consider of the purpose of God in all these things?

Theol. Thus. That God decreed with himselfe, *Vno actu*, at once.

That there should be a world.

That Adam should be created perfect.

That he should fall of himselfe.

That all should fall with him.

That he would saue some of the lost race.

That he would do it of mercie through his sonne.

That he would reprobate others for sin.

Antile. But how do you proue the decree of reprobation? to wit, that God hath determined the destruction of thousands before the world was?

Theol. The scripture calleth the reprobates, the vessels of wrath, prepared to destruction. Rom 9.22.

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The ſcripture ſaith, God hath not appointed vs vnto wrath. 1. Theſſ. 5. 9. Therefore it followeth, that ſome are appointed vnto wrath. The ſcripture ſaith of the reprobates, that they were euen ordained to ſtumble at the word. 1. Pet. 2. 8. The ſcripture ſaith, they were of old ordained to this condemnation. Iud. verſ. 4.

Antile. But how anſwere you this? God willeth not the death of a ſinner. *Ezech.* 18. Therefore hee hath predeſtinate none to deſtruction.

Theolo. God willeth not the death of a ſinner ſimply, and abſolutely, as it is the deſtruction of his creature: but as it is a meane to declare his iuſtice, and to ſet forth his glory.

Antile. God did foreſee, and foreknow, that the wicked wold periſh through their own ſinne. But yet he did not predeſtinate them vnto it.

Theol. Gods preſcience and foreknowledge, cannot be ſeparated from his decrée: for whatſoeuer God hath foreſeene, and foreknowne in his eternall counſell, he hath determined the ſame ſhall come to paſſe. For as it appertaineth to his wiſedome to foreknow, and foreſée all things: ſo doth it appertaine to his power, to moderate, and rule

all

all things according to his will.

Antile. What do you call prescience in God?

Theol. Prescience in God, is that whereby all things abide present before his eyes: so that to his eternall knowledge, nothing is past, nothing to come, but all things are alwaies present. And so are they present, that they are not as conceiued imaginations, formes, and motions: but all things are alwaies so present before God, that he doth behold them in their veritie and perfection.

Antile. How can God iustly determine of mens destruction before they haue sinned?

Theolo. This obiection hath bene answered in part before. For I tolde you that God condemneth none but for sinne, either originall onely, or else both originall, and actuall. For howsoeuer he doth in himselfe before all time, determine the reprobation of many: yet he proceedeth to no execution, till there be found in vs, both iust deserts, and apparant cause. Therefore they deale vnsoundly, and foolishly, which confound the decree of reprobation, with damnation it self: sith sinne is the cause of the one, and onely the will of God of the other.

Phila. Well Sir, sith we are so farre proceeded

ded in this queſtion, by the occaſion of this mans obiections and cauils: I pray you now as you haue ſpoken much of reprobation, and the cauſes thereof: ſo let vs heare ſomewhat of election, and the cauſes thereof: and ſhewe vs out of the ſcriptures, that God hath before all worlds, choſen ſome to eternall life.

Theol. Touching the decree of election, there are almoſt none that make any doubt thereof: therefore ſmall proofe ſhall ſerue for this point: onely I will confirme it by one or two teſtimonies out of the holy ſcriptures. Firſt the Apoſtle ſaith: Bleſſed be God, euen the father of our Lord Ieſus Chriſt, who hath bleſſed vs with all ſpirituall bleſſings in heauenly things in Chriſt, as he hath choſen vs in him before the foundation of the world, that wee ſhould bee holy, and without blame before him in loue. *Eph.* 1.3. You ſee the words are very plaine and pregnant, for this purpoſe. An other confirmation is taken out of the 8. Chapter to the Romanes, in theſe words. Thoſe whom he knew before, did he alſo predeſtinate to be like to the Image of his owne ſonne, that he might be the firſt borne of many brethren.

Phila. Which be the cauſes of election?

Theol.

Theol. The cauſes of election, are to be found onely in God himſelfe. For his eternall election dependeth neither vpon man, neither yet vpon any thing that is in man, but is purpoſed in himſelfe, and eſtabliſhed in Chriſt, in whom we are elected. This is fully proued in theſe words: Who hath predeſtinated vs to be adopted throgh Ieſus Chriſt in himſelfe, according to the good pleaſure of his will, to the praiſe of his glory, wherwith hee hath made vs freely acceepted in his beloued. *Ephe.* 1. 5. 6. Where we ſée the Apoſtle telleth vs, that his frée grace, and the good pleaſure of his will, are the firſt motiues, or mouing cauſes of our election.

Philaga. But the Papiſts fetch the firſt motiue of election out of mans merites, and foreſeene workes: for ſay they, God did foreſee who would repent, beleeue, and doo well, and therefore hee made choiſe of them.

Theol. But they are greatly deceiued. For I ſay againe, and againe, that there was nothing in vs which did euer moue God to ſet his loue vpon vs, and to chuſe vs vnto life: but hee euer founde the originall cauſe in himſelfe. As it is written: He will haue mercie vpon whom he will

will haue mercy, and whom he will he hardeneth. *Rom.9.* And againe: It is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy. *Rom.9.* The Lord himselfe also testifieth: That hee did choose his people not for any respect in them, but onely because hee loued them, and bare a speciall fauour vnto them. *Deut.* 7.7. So then it is a certain truth, that Gods eternall predestination excludeth all merites of man, and all power of his will, thereby to attaine vnto eternall life: and that his free mercy, and vndeserued fauour, is both the beginning, the middest, and the ende of our saluation. That is to say, all is of him, and nothing of our selues.

Phila: Whether then doth faith depend vpon election, or election vpon faith? that is, whether did God choose vs because we do beleeue? or whether do we beleeue because we are chosen?

Theol. Out of all doubt, both faith, and all fruites of faith, do depend vpon election. For therfore we beleeue, because we are elected: and not therfore elected, because we beleeue. As it is written: So many as were ordained to euerlasting life beleeued. *Act.* 13.48.

Antile. If men be predestinate before they

they be borne, to what purpose serue all precepts, admonitions, lawes? &c. It forceth not how we liue. For neither our godly, or vngodly life, can alter the purpose of God.

Theol. This is a very wicked, and carnall obiection, and sheweth a vile and dissolute minde in them that vse it. But I would wish such men to consider the ende of our election: which is, that we should lead a godly life. As it is plainly set downe in the first to the Ephesians, where the Apostle saith: God hath chosen vs before the foundation of the world. But to what end? that we should liue as we list? No, no, saith he: but that we should be holy, and vnblameable before him. Againe he saith: we are predestinate to be made like to the Image of his sonne: that is, to be holy and righteous. Rom. 8.

For most certaine it is, that we can iudge nothing of predestination, but by the consequents: that is, by our calling, iustification, and sanctification. For when once we feele the worke of grace within vs, that is, that we are washed by the new birth, and renued by the holy Ghost, finding in our selues an vnfained hatred of sinne, and loue of righteousnesse, then are we sure and out of all doubt, that we are predestinate to life. And it is euen

as much as if God had personally appeared vnto vs, and whispered vs in the eare, and tolde vs that our names are taken, and written in the booke of life. For whom he hath predestinate, them he hath called: and whom he hath called, them he hath iustified: and whom he hath iustified, them he hath glorified. Rom. 8. Now therefore till we feele these markes of election wrought in vs, we can be at no certaintie in this point, neither are we to take any notice of it, or meddle in it; but we must striue according to that power and facultie we haue, to liue honestly, and ciuilly, wayting when God will haue mercy on vs, and giue vs the true touch. As for them that are careleſſe and dissolute, setting all at sixe and seuen, there is small hope that they are elected, or euer shall be called.

Antile. I thinke the preaching and publishing of this doctrine of predestination hath done much hurt: and it had bene good it had neuer bin knowne to the people, but vtterly concealed: for some it driueth to dispaire: and others it maketh more secure, and careleſſe.

Theolo. You are in a great errour. For this doctrine is a part of Gods reuealed trueth, which he would haue knowne

to

to his people: And in good ſooth it is of very great and comfortable vſe to the children of God, againſt all the aſſaultes of the diuel, and temptations of deſperation whatſoeuer.

For when a man hath once in trueth felt by the effects, that God hath choſen him to life, then though the diuel lye ſore at him, and the conſcience of ſinne and his owne frailties, moſt vehemently aſſault him: yet he knoweth certainly that the eternall purpoſe and counſel of God is immutable: and that becauſe his ſaluation is not grounded vpon himſelfe, or his owne ſtrength, but vpon the vnchaungeable decrée of GOD, which is a foundation vnmoueable, and alwaies ſtanding ſure and firme: therefore do the diuel and ſinne what they can, yet he ſhall be vpheld in righteouſnes and truth, and euen as it were borne vp in the armes of God, euen to the ende. For whome GOD loueth, to the end he loueth them. Iohn. 13.

Moreouer, when once the Lords people perceiue by their ſanctification, and newe birth, both that the Lord hath reiected and reprobated ſo many thouſande thouſandes, and made choiſe of them to bee heires of his moſt glorious Kingdome: being in

themselues of the same moulde and making that others are: and that he hath done al this of his free grace, and vndeserued mercy towardes them. Oh how doth it rauish their hearts with the loue of him? Againe: how frankly, and chearfully, do they serue him? how willingly and faithfully do they obey him? yea how are they wholly rapt, and inflamed with the desire of him? For it is the perswasiō and feeling of Gods loue towards vs, that draweth vp our loue to him againe. As S. Iohn saith: We loue him, because he hath loued vs first. 1. *Iohn* 4.

Moreouer it is said of Mary Magdalen, that she loued much, because much was forgiuen. Luk. 7. For after she felt her many and great sinnes freely pardoned, her affections were kindled with the loue and obedience of Christ. So likewise the Church in the Canticles, after she had bene in the banketting-house of all spirituall grace, and felt the banner of Christs loue displaied vpon her, forthwith she was rapt therewith, and cryed out as it were in swound, that she was sicke of loue. Cant. 2. So againe, when Christ put in his hand by the hole of the doore, that is, touched the very inward partes of her heart by his spirit, then her hart earned, and her bowels were affectioned towards him. Cant. 5.

This

This it which S. Paul prayeth for vpon his knees, that it may be graunted to the Ephesians, that they may be able to comprehend with all Saints, what is the breadth, and length, height, and depth of Gods loue towards vs, and to knowe the loue of Christ, which passeth knowledge, and to be filled with all fulnesse of God. Ephe. 3. Thus then you see the great and comfortable vse of this doctrine of election, both in that it ministreth strength & comfort against all temptations, as also bicause it constraineth vs to loue god, and of very loue to feare him, and obey him.

Phila. Well Sir, I thinke now you haue spent time inough in answering the obiections and cauils of *Antilegant*: In all which I doo obserue one thing: that there is no end of cauilling, and obiecting against the truth: and that a man may obiect more in an houre, then a learned man can well answere in a day.

Theol. You say truth. And the reason hereof is, because men haue sinne in them out of measure: and the spirite of God but in measure. Therefore they can by the one, obiect and cõceiue more against the truth, then by the other they shall be able to answere, and say for it.

Phila. It appeareth indeed that errors

be infinit, and obiections innumerable: and that there is no ende of mens cauilling against Gods sacred truth. It is good for vs therefore to bee throughly setled in the truth, that we be not entangled or snarled with any cauils, or sophistications whatsoeuer. But I do verily thinke, notwithstanding all his obiections, and exceptions, that he doth in his conscience desire with *Balaam* to die the death of the righteous, and to be as one of them whom hee seemeth to despise.

Theol. I am so perswaded to. For this is the triumph that vertue hath ouer vice, that where she is most hated, there she is often desired, and wished for. And this is the great punishment that God bringeth vpon the wicked: *Virtutem vt videant intabescantque relicta*, as saieth the Poet. That they shall see vertue, and pine away, hauing no power to follow it.

Philagn. But now let vs returne to the point we were in hand with before we fell into these obiections and cauils, which was cõcerning the final number of them which shall be saued. And as you haue shewed vs many reasons thereof, so proceed to speake yet more vnto that point.

Theol. As I haue shewed you of sundry

lets,

lets, both within vs, and without vs, which do keepe vs back from God, and hold vs fast in our sinnes: So now vnto all that hath bin said before, I will adde nine great hinderances vnto eternall life: which may not vnfitly be tearmed nine barres out of heauen, and nine gates into hell.

Phila. Which be they?

Theolo. They be these.

Infidelitie.
Presumption of Gods mercy.
Example of the multitude.
Long custome of sinne.
Long escaping of punishment.
Hope of long life.
Conceitednes.
Ill company.
Euil example of Ministers.

Nine gates into hell.

Phila. These indeed be strong barres out of heauen, and wide gates into hell. I pray you therefore proue them out of the scriptures, and laie them forth somewhat more largely.

Theol. The first which is Infidelitie, is proued out of the fourth Chapter to the Hebrewes: where it is thus written.

Vnto vs was the Gospell preached as vnto them, but the word which they heard profited them not: because it was not mixed with faith in those that heard it. And again: They could not enter in, because of vnbeliefe. *Heb.* 3. Here we see that vnbeliefe did barre out the olde people from entring into the land of promise: which was a figure of Gods eternall kingdome. And sure it is, that the same vnbeliefe doth barre out thousands of vs. For many will beleeue nothing but their owne fansies. They will not beleeue the word of God, especially when it is contrary to their lusts, and likings, profits and pleasures. Though thinges be manifestly proued to their faces, and both the Chapter and the verse shewed them, yet will they not beleeue: or though they say beleeue, yet will they neuer goe about ỹ practise of any thing: but reply against God in all their actions. And for the most part, when God saith one thing, they will say an other. When God saith yea, they wil say no: and so giue God the lye. Some againe wil say, if all be true that the Preachers say, then God helpe vs.

Thus you see how infidelitie doth barre men out of Heauen, and cast them into hell.

Phila.

Phila. Let vs heare of the second gate, which is presumption of Gods mercie.

Theol. This is set downe in the 29. of Deuteronomy: where the Lord saith thus. When a man heareth the words of this curse, and yet flattereth himselfe in his hart, saying: I shall haue peace, although I walk according to the stubbornnesse of mine owne heart. Thus adding drunkennesse to thirst, that is, one sinne to an other: the Lord will not be mercifull vnto him, but the wrath of the Lord and his Iealousie shall smoake against that man: and euery curse that is written in this booke, shall light vpon him, and the Lord shal put out his name from vnder Heauen.

Heere we see how the mightie God doth thunder downe vpon such as goe on in their sinnes, presuming of his mercie, and saying in their hearts: If I may haue but a Lord a mercie vpon me three houres before death, I care not. But it is iust with God, when those three houres come, to shut them vp in blindnesse, and hardnesse of heart, as a iust plague for their presumption. Therefore the Prophet Dauid seeing the grieuousnesse of this sinne, prayeth to be deliuered from it: Keep me ô Lord (saith he) from presumptuous sinnes, let them not raigne ouer mee.

Psal.

Psal. 19. Let all men therefore take heed of presumptuous sinnes: for though God be full of mercy, yet will he shewe no mercy to them that presume of his mercy. But they shall once know to their cost, that iustice goeth from him as well as mercy.

Philaga. Let vs come to the third gate, which is the example of the multitude.

Theolo. This is proued in the 23. of Exod. Where the Lord saith flatly: Thou shalt not follow a multitude to doo euil. In an other place the Lord saith: After the doings of the land of *Egipt* wherin ye dwelt, shall ye not doo: and after the manner of the land of *Canaan*, whither I will bring you, shall ye not do: neither walke in their ordinances. *Leuit.* 18. 3.

Against this lawe did the children of Israel offend, when they said in the stubbornesse of their heart to the Prophet Ieremy: The word that thou hast spoken vnto vs in the name of the Lord, we will not heare. But we will doo whatsoeuer goeth out of our owne mouth: and we will doo as we haue done, both we and our fathers, our Kings, and our Princes, in the Cities of *Iudah*, and in the streetes of *Ierusalem*. *Iere.* 44. 16.

Note

Note here how they do altogether refuse the word of the Lorde, and how to follow the example of the multitude. We see in these our daies by lamentable experience, how thousand thousandes are violently caried downe this streame, and for defence of it some will say: Do as the most men do, and the fewest will speake of you: which is a very wicked speech. For if we wil follow the course of the most, we shall haue the reward of the most, which is eternall perdition.

Let vs therefore take heede of bending with the sway. For the sway of the world doth waigh downe all thinges that can be spoken out of the word of God, and openeth a verie wide passage into hell.

Philaga. Proceede to the fourth gate into hell, which is the long custome of sinne.

Theolo. This is noted by the Prophet Ieremy, to be a very daungerous thing. For he saith: Can the blacke Moore change his skinne, or the Leopard his spottes? then may ye also doo good, which are accustomed to doo euil. *Ier.* 13. Noting thereby, that it is as hard a matter to leaue an old custome of sin, as to wash a black Moore white, or to chaunge the spottes of the Leopard:

which

which because they are naturall, are almost impossible: so when men through custome, haue made swearing, lying, adultery, and drunkennesse, as it were, natural vnto them, oh how hard is it to leaue them! For custome maketh an other nature, and taketh away all sense and feeling of sinne.

Philaga. Let vs heare of the fift gate, which is the long escaping of punishment.

Theol. This is touched by the wise man in these words: Because sentence against an euil worke is not executed speedily, therefore the heartes of the children of men, are set in them to doo euill. *Eccles.* 8. 11. Where he sheweth that one cause why men are so hardned in their sins, is, because God winketh at them, and letteth them alone, not punishing them immediately after they haue sinned. For if God should forthwith strike downe one, and raine fire and brimstone vpon an other, and cause the earth to swallowe vp the third, then men would feare indeed. But it hath bene shewed before, that God taketh not that course: but though he meete with some in this life, yet he lets thousands escape, and that makes them more bold, thinking they shall neuer come to their answere. Euen as an olde

theefe,

theefe, which hath a long time escaped both prison and gallowes, thinks he shal alwaies so escape, and therfore goeth boldly on in his theefts. But let men take heed, for as the prouerbe saith: Though the Pitcher goeth long to the Well, yet at last it commeth broken home. So though men escape long, yet they shall not escape alwaies: for there will come a day of reckoning, a day that will pay it home for all. Thus you see how impunitie leadeth numbers to destruction. That is, when men are let alone, and neither smitten by the hand of God, nor punished by the lawe of the Magistrate.

Phila. Let vs come to the sixt gate, which is the hope of long life.

Theolo. This is affirmed by our Lord Jesus, concerning that rich worldling: who when he felt the world come in vpon him with full streame, said he would pull downe his barnes, and build greater, and say to his soule: Soule, thou hast much goods laide vp for many yeares: Liue at ease, eate, drinke, and take thy pastime. Luk. 12. 19. But our Sauiour calleth him fole for flattering himselfe in securitie, and promising vnto himselfe long life. Moreouer he plainely told him, that the same night he should make a hellish and miserable end. Note I pray you, how

Jesus

Iesus Christ the fountaine of all wisedome, calleth this man a fole, and yeeldeth a reason thereof: to wit, because he gathered riches to himselfe, and was not rich in God: he had great care for this life, and none at all for that which is to come. So then it followeth, that all such are right foles indeed, and may be chronicled for foles (how wise soeuer they be taken and reputed in the world) which haue much care for their bodies, and none for their soules: great care for this life, and little for that which is to come. Well, let all such prophane worldlings as dreame and doate of long life, and therefore deferre the day of their repentance and conuersion vnto God, take heed by this mans example, that they reckon not without their Hoste, and be suddenly snatched away in the middest of all their pleasures, and Iollities. As Iob saith, some die in their full strength, being in all ease and prosperitie. Their breasts runne full of milke, and their bones runne full of marrow. Iob. 20. 23.

We see therfore how daungerous a thing it is for men to flatter and soothe vp themselues with hope of long life.

Philaga. Proceed to the seuenth gate, which is Conceitednesse.

Theolo. This is indeed a verie broad

gate

gate into hell. For the scripture saith: Seest thou a man wise in his owne conceit, there is more hope of a foole then of such a one. *Pro.*26.12.

And againe: The foole is wiser in his owne eyes, then seuen men that can giue a sensible reason. *Prou.*27. The holy Ghost we see affirmeth, that such as are puft vp with an ouerweening of their owne giftes, are farthest of all other from the kingdome of heauen. For they despise the wisedome of God to their owne destruction. They holde scorne to be taught. They will say they knowe as much as all the Preachers can tell them. For what can all the Preachers say more then this? We are all sinners, we must be saued by Christ: we must do as we would bee done to. There is no more but do well, and haue well. &c.

Alas poore soules, they loke aloft, they are desperately houen vp with Conceitednesse, not knowing that they are poore, naked, blinde, and miserable.

These men trust altogether to theyr owne wit, learning, pollicy, riches, and great reputation in the world: and because al men crouch to them, & clap their handes at them, therefore they swell like Turkey-cockes,

set

set vp their feathers, and drawe their wings vpon the ground, with a kinde of snuffe and disdaine of all men, as if they were the onely wights of the world. Moreouer when men do praise them for their gifts, soothe them, and applaud vnto them, then is it a wonder to see how they streake themselues, as though they would forthwith take their flight, and mount into the cloudes. But let all insolent and cõceited men, harken vnto the woe that is pronounced against them by the eternall King of glory, saying: Woe vnto them that are wise in their owne eyes, and prudent in their owne sight. *Isa.*5.21. Againe, let them harken to the counsell of God, which saith: Trust vnto the Lord with all thy heart, but leane not vnto thine owne wisedome: be not wise in thine owne eyes, but feare God, and depart from euill. *Pro.*3.5. These silly conceited soules, thinke that because they haue the cast of this life, and can cunningly compasse the things of this life, and goe through stitch with them, therefore they can compasse Heauen also, by their fine wits, and deepe deuices. But alas poore wretches, they are greatly and grossely deceiued: for the wisedome of this world, is foolishnesse with God: and he catcheth the wise in their owne craftinesse. 1.Cor.2. And againe, the

Lord

Lord saith: I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent. 1. *Cor.* 1. 19. Let not these men therefore stand too much in their owne light: let them not trust to their owne policies, for they are all but as an Ise of one nights frieſing, which wil deceiue them that trust vnto it. Let them therefore become fooles in themselues, that God may make them wise. Let them deny themselues, that God may acknowledge them. Let them be humbled in themselues, that God may exalt them. For assuredly there is no vse after this life, of the most exquisit wisedome of flesh. It all endeth, when we end. For how dieth the wise man, euē as dieth the foole, saith the holy Ghost. Eccles. 2. 16. And where al worldly wisedome endeth, there all heauenly wisedome beginneth. Thus therfore we see what a wide gate into hell Conceitednesse is, and how many do enter in thereat.

Philaga. Now let vs vnderstand of the eight gate into hell, which is ill company.

Theol. The spirit of God foreseeing the great daunger of this, and knowing how ready we are to be caried away with ill company, doth giue vs most earnest warning to take heed of it, as a most daungerous thing. Enter not (saieth he) in the way of the wic-

ked, and walke not in the way of euil men. Auoyd it, goe not by it, turne from it, and passe by. *Pro.* 4. 14. The reason hereof is yelded in an other place, where it is said: A companion of fooles shall be made worse. *Prou.* 13. 20. Let men therefore take heed of ill company: for many thereby haue bene brought to the gallowes, and haue confessed vppon the Ladder, that ill company hath brought them vnto it: and therfore haue admonished all by their example to take heede, and beware of leaude company. Moreouer the scripture saith: He that followeth vaine companions shall be filled with pouertie. *Pro.* 28. 19. And againe in the same Chapter: Hee that keepeth company with banquetters shameth his father. Let vs therefore with Dauid say: I am a companion of all them that feare God, and keep his commaundements. *Psal.* 119. And on the contrary, let vs say with him: I haue not haunted with vaine persons, neither kept company with the dissemblers: I hate the assembly of the euill, and haue not companied with the wicked. *Psal.* 26. Let vs therfore by Dauids example shun the company of the wicked. For as a man is, so is his company. It is the surest note to discern a man by. For as all vnlike things are vnsociable: so all like

things

things are sociable. Herein let vs beware we deceiue not our selues with vain words, and an opinion of our owne strength, as if we were as strong as Christ, and could not be drawne away with any company. No, no: we are more apt to be drawen, then to draw: to be drawen to euil by others, then to draw others to good. Therefore God saith by his Prophet: Let them returne vnto thee, but returne not thou vnto them. *Ier.* 15.19. Vndoubtedly he is an odde man, that is not made worse with il company. For can a man touch pitch, and not be defiled therwith? Can a man carry coales in his bosome and not be burnt? Daily & lamentable experience sheweth, that many of thē which think themselues strong, are this way most grieuously smutted. Let a man thinke therfore that he neuer abandoneth euil, til he abandon ill company. For no good is concluded in this parliament: for ill cōpany is the suburbs of hell. Furthermore it is to be obserued, that some vpon admonitions, and some inward compunctions of their owne conscience do leaue their sinnes, vntil they haue new prouocations, and vntil they come amongst their olde copesmates, and sinne-companions: and then are they carried back again to their old Bias, and repent their folly, as a dogge returneth to his

mit. Prou. 26. 11. For we see some which otherwise are of good natures and dispositiõs, most pittifully & violently carried away with ill company. For euen as greene wood of it selfe is vnapt to burne: yet being laide on the fire with a great deale of seare wood, it burneth as fast as the rest. So many toward youths, which of themselues are not so prone vnto euill as others: yet with this violent stream, and blustring tempest of ill company, are carried cleane away.

Phila. Let vs come to the last gate, which is the euil example of Ministers.

Theol. It greeueth me, and I am almost ashamed to speake of this point. For is it not a woful, and lamentable thing, that any such should be found amongst the sonnes of Leui? Is it not a corsey that the Ministers of Christ should be of a scandalous conuersation? For if the eye be darke, how great is the darkenesse? If they be examples of all euil to the flocke, which should be patternes, lights, and examples of all goodnesse, must it not needs strengthen the handes of the wicked, so as they cannot returne from their wickednesse? But this is an old disease and euil sicknesse, which hath alwaies bene in the Church. The Prophet Ieremy doth most greeuously complaine of it in his time, and saith: That from

from the Prophets of *Ieruſalem* is wickedneſſe gone forth into all the land. For both the Prophet and the Prieſt do wickedly. I haue ſeene (ſaith he) in the Prophets of *Ieruſalem*, filthineſſe. They commit adultery, and walke in lies: they ſtrengthen alſo the hands of the wicked, that none can return from his wickedneſſe: they are all vnto me as *Sodome*, and the Inhabitants thereof, as *Gomorrah*. *Ier*. 23. 14. And in the 9. verſe of the ſame Chapter, he ſheweth, that it was no pleaſure or ioy vnto him, ſo publikely to reproue them, but that he did it with exceeding griefe, as being forced thereunto: both in regard of Gods glory, and the good of his Church. His words are theſe. Mine hart breaketh within mee becauſe of the Prophets, and all my bones ſhake. Moreouer in the ſame Chapter is ſet downe, how the Lord would feed them with wormwood, and make them drinke the water of gall, and ſundry other waies plague them for their flatteries, ſeducements, corrupt doctrine, and euil example of life.

Phila. Moſt certaine it is, that the euill example of Miniſters, and eſpecially of Preachers, is verie daungerous and offenſiue: for thereby thouſands are hardened in their ſinnes. And they will ſay, ſuch a Miniſter,

niſter, and ſuch a Preacher, doth thus, and thus: and therefore why may not we doo ſo too? They are learned, and knowe the word of God, therefore if it were euill, I hope they would not do it: for they ſhould be lights to vs, and giue vs good examples. Therfore ſith they do ſuch things, we cannot tell what to thinke, or what to ſay to the matter: they bring ſuch ſimple folke as we are, into a mammering.

Theolo. Oh that I could with the Prophet Ieremy, quake and ſhake to thinke of theſe matters! Oh that I could mourne as a Doue in penning of it! Oh that I had in the wildernesſe a Cottage, and could with Iob be a brother to the Dragons, and a companion to the Oſtriches, whileſt I haue any thoughts of theſe things! Oh that I could weepe and mourne without ſinne, before I yeeld you an anſwere! For weepe indeed I may, but anſwere I cannot. Alas with much griefe I ſpeake it, all is too true that you ſay.

And herein the people haue a vantage againſt vs, if I may call it a vantage. But let this be mine anſwere: If the blind leade the blinde, both ſhall fall into the ditch. Blind guides, and blinde people, ſhall periſh together. If becauſe we are wicked, they

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wil be more wicked, then both they and we shall burne in hell fire together. Then let them recken their gaines, and see what they haue got. They haue smal cause so to tryumph ouer vs: for thereby their market is neuer a whit amended. Let them take this for answere. And let vs that are the Ministers of Christ, and Preachers of the Gospell, looke narrowly to our selues, and make straight steppes to our feete. For if we tread neuer so little awry, we may see how many eyes are vpon vs.

Let vs therefore with Dauid pray continually: Order my goings ô Lorde, that my footesteppes slippe not. For when my foote slipped, they reioyced against mee. And as for the people, let them follow the examples of those which walke vnblameably (as God bee thanked some suche there be) and let them flie the examples of such as are offensiue, so shall God haue more glory, and they more peace in their owne hearts.

Thus haue we heard what a wide gate is opened into hell, by the euil example of Ministers, and especially of Preachers.

Philaga. Well sith there bee so many barres out of heauen, and so many gates

into hell, it is a verie harde matter to breake through all these barres, and so to enter into life: and as harde a matter to misse all these gates, and to escape Hell. He quits him well that can do it.

Theolo. True indeed. And as hard a thing as this is, so harde a thing is it for flesh and blood to enter into the kingdome of Heauen. And yet most men make light of it, and thinke it is the easiest matter of an hundred.

Asune. As harde as it is, yet I hope by the grace of God, I shall be one of them that shall enter in. For so long as I doo, as I woulde bee done too, and say no bodie no harme, nor doo no bodie no harme, GOD will haue mercie on my soule. And I doubt not but my good deedes shall weigh against my euill deedes: and that I shall make euen with God at my latter ende.

For I thanke God for it, I haue alwayes liued in his feare, and serued him with a true intent. Therefore I knowe, that so long as I keepe his Commaundements, and liue as my neighbours doo, and as a Christian man ought to doo, he will not damne my soule.

Theol.

Theol. Can you then keepe Gods commaundements?

Asune. As neare as God will giue mee grace.

Theol. May but I aske you whether you keepe them or no?

Asune. I do say to keepe them as neare as I can. I doo my true intent: though I keepe them not all, yet I am sure I keepe some of them.

Theol. Because you say you keepe some of them, I pray you let me be so bolde with you, as to examine you in the particulars. You knowe the first Commaundement is this; Thou shalt haue no other Gods in my sight. How say you, do you keepe this?

Asune. I am out of all feare of it. For I neuer worshipped any God but one. I am fully perswaded there is but one God.

Theol. What say you to the second Commaundement: Thou shalt make to thy selfe no grauen Image, &c?

Asune. I neuer worshipped any Images in my life, I defie them. I knowe they cannot help me: for they be but stocks and stones.

Theol. What say you to the third Commaundement, which is this. Thou shalt not take the name of the Lord thy God

in vaine, &c?

Asune. Nay certainly, I was neuer counted a swearer in my life: but I haue feared God alwaies of a childe, and haue had a good faith in him euer since I could remember. I would be sorry else.

Theol. What say you then to the fourth Commaundement, Remember thou keepe holy the Saboath day, &c?

Asune. Nay for that matter, I keepe my Church as well as any man in the Parish where I dwell, and minde my prayers as well when I am there, I thanke God for it: though I say it my self, I haue bene alwaies wel giuen, and haue loued Gods word with all my heart, and it doth me good to heare the Epistles and Gospels read euery sunday by our Vicar.

Theol. But now we are from the matter: let vs returne to it, and tell me what you say to the fift Commaundement. Which is, Honour thy father and thy mother, &c. Do you keepe this?

Asune. I haue alwaies loued and obeyed my father and my mother from my heart. I hope there is no body can accuse me for that: and I am sure if I keepe any Commaundement, it is this. For when I was a boy, euery body said, that I was well giuen,

giuen, and a toward childe: therefore if I ſhould not keepe this Commaundement, it would be a great griefe to mee, and goe as neare my heart, as any thing that came to me this ſeuen yeare.

Theol. What ſay you to the firſt Commaundement: Thou ſhalt not kill?

Aſune. It were ſtraunge if I ſhould not keepe that.

Theolo. What ſay you to the ſeuenth, Thou ſhalt not commit adultery?

Aſune. I thanke God for it, I was neuer giuen to women, God hath alwaies kept mee from that, and I hope will ſo ſtill.

Theol. What ſay you to the eight: Thou ſhalt not ſteale?

Aſune. I am neither whoore nor theefe.

Theol. What ſay you to the ninth: Thou ſhalt not beare falſe witneſſe, &c?

Aſune. I defie falſe witneſſe-bearing from my heart.

Theol. What ſay you to the laſt: Thou ſhalt not couet, &c?

Aſune. I thanke God for it, I neuer coueted no mans goods but mine owne.

Theol. Now I perceiue you are a wonderfull man: you can keepe al the Commandements.

dements. You are like that blinde Ruler, which said vnto Christ: All these things haue I kept from my youth. I perceiue now indeed, that it is no marueil though you make so light of preaching, for you haue no need of it. You are whole, you need not the phisitian: you feele no miserie, and therefore you care not for mercie. For where miserie is not felt, there mercie is not regarded; but I see you need no Sauiour,

Asume. You say not well in that. I need a Sauiour, and it is my Lord Iesus that must saue me: for he made me.

Theol. What need you a Sauiour, sith you are no sinner?

Asume. Yes beleeue me, I am a sinner: we are all sinners, there is no man but hee sinneth.

Theol. How can you be a sinner sith you keepe all the Commaundements?

Asume. Yes I am a sinner for all that.

Theol. Can you both be a sinner, and be without sinne too? for he that keepeth the Commandements, is without sinne. Which thing you say you do. But I see how the case standeth, that a great number of such ignorant and sottish men as you are, will in generall say you are sinners, because your conscience telleth you so: but when it commeth

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to particulars, you know not how you sinne, nor wherein. I pray you therefore let me leade you through the Commaundements againe, and deale with you in particulars, that I may bring you to the sight of your sinnes. How say you therefore, do you vpon your knees euery morning and euening, giue God thanks for his particular mercies, and manifold fauours towards you? And do you call much vpon him priuately, and much also with your family? Answere me plainly and simply.

Assume. I cannot say so.

Theol. Then haue you broken the first Commaundement, which chargeth vs to giue God his due worship: whereof, prayer and thanksgiuing are a part. So then here at the very entrance, you are found guiltie. Further I demaund of you, whether you neuer had any bye thoughts in your prayers, and your heart hath not beene vpon other matters, euen then while you were in prayer?

Assume. I cannot denie that: for it is a very hard matter to pray without bye-thoughts.

Theol. Then by your owne confession, you haue broken the second Commaundement, which doth commaund the right ma-

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ner of Gods worship: that is, that as we must worship God, so we must do it in faith, loue, zeale, and pure affections: so that heere you are guiltie also, because when you pray, your minde is of other matters, and you do it not in sinceritie and truth. Further, I demaund of you, whether you did neuer sweare by your faith, or troath, or by our Lady, S. Mary, and such like oathes?

Asune. Yes by S. *Mary* haue I, I must needs confesse it.

Theol. We néd no further witnesse, your very answere proueth it: for your answere is an Oath. Therefore here also you are guiltie, because you sweare by Idols. Further I demaund of you, whether you did neuer trauell to Faires on the Saboath day, or make bargaines on that day, or take iourneies, or talke of worldly matters, neglecting holy duties?

Asune. Yes God forgiue me, haue I.

Theolo. Then are you guiltie of the breach of the fourth Commaundement: which chargeth vs on paine of death, to spend the Saboath day in holy and religious duties, both publikely, and priuately. Further I demaund, whether you instruct your wife, children, and seruants, in the true knowledge of God, and pray with them, or no?

Asune.

Asune. I am ſure you would haue mee ſpeake the truth. I muſt needes confeſſe I doo not: neither am I able to doo it.

Theol. Then you are guiltie of the firſt Commaundement, which commaundeth all duties of ſuperiours, toward their inferiours, and of inferiours, towards their ſuperiours: whereof prayer and inſtructions are a part. Moreouer, I demaund whether you were neuer angry or no?

Asune. Yes an hundred times in my dayes. And I thinke there is no body, but will be angry at one time or an other: eſpecially when they haue cauſe.

Theol. Then haue you broken the firſt Commaundement, which chargeth vs to auoyd wrath, anger, malice, deſire of reuenge: and all ſuch like forerunners vnto murther. Further, I aſke you whether you did neuer loke vpon a woman with a luſt in your heart?

Asune. Yes. For I think there is no man free from thoughts that way. I had thought thoughts had bene free.

Theolo. No, thoughts are not free before God: for God knoweth our thoughts, and will puniſh vs, arraigne vs, and condemne vs for thoughts.

Then

Men know not thoughts, and therefore can make no lawes against thoughts: but because GOD is privy to all our most secret thoughts, therefore he hath made lawes against them, and will condemne them. Therefore I conclude, that if you have nourished adulterous thoughts in your heart, you are guiltie of the breach of the seventh Commaundement: which forbiddeth all secret thoughts and provocations whatsoever to adultery. But further I demaund, whether you did never pilfer or purloyne some small things from your neighbour: as pasture, poultry, Connies, and such like?

Asme. I cannot cleare my selfe in these things: for I had thought they had beene no sinne.

Theol. Then have you broken the eight Commaundement, and stand guiltie of eternall death. For God in this Commaundement, chargeth us to have as great care of our neighbours goods, as of our owne, and not to injury him any manner of way, in thought, word, or deed. Therefore all deceit, pilfering, oppressing, and all unjust dealing with our neighbours goods, is heere condemned. Moreover, let me aske you whether you did never lie, or dissemble?

Asme. Yes assuredly.

Theol.

Theol. Then haue you broken the ninth Commaundement. Wherein God chargeth vs, both in witnesse-bearing, and all other matters, to speake the plaine truth from our heart, without lying or dissembling.

Last of all, I demaund whether you did neuer in your heart desire something that was not your owne, as your neighbours house, or ground, kine, or sheepe, &c. therein bewraying the discontentment of your hart?

Asune. I am as guiltie in this as in any thing. For God forgiue me, I haue often desired & lusted after this, and that, which was none of mine owne, and so haue bewrayed my discontentment.

Theol. Then I perceiue by your owne confession, that you are guiltie of the breach of all the Commaundements.

Asune. I must needs confesse it. For I see now more into the matter then euer I did. I neuer heard so much before in my life: nor was euer asked any such questions as you aske mee. I had thought many of those things which you asked me, had bene no sinnes at all.

Theol. I could haue conuicted you in a thousand other particulars, wherein you do daily and hourely breake the lawe of God. But my purpose was only to giue you a taste

of ſome particular tranſgreſſions, and therewithall ſome little light by the way into the meaning of the lawe, that therby you might be brought to ſome better ſight of your ſelfe, and might a little perceiue, in what caſe you ſtand before God, and by that little, conceiue a great deale more.

Aſune. Well now I do plainly ſee, that I haue bin deceiued, and am not in ſo good eſtate before God, as I thought I had bin. Moreouer, I ſee that thouſand are out of the way, which thinke they are in a good caſe before God, whereas indeed they are in blindneſſe, and in their ſinnes. But Lord haue mercy vpon vs. I do now plainly ſee, that I am far from keeping the Commaundements, and I thinke no man doth keepe them.

Theol. You may ſweare it, I warrant you. For neither S. Paul, Dauid, or the virgin Mary, could euer keepe any one of the Commaundements. I am glad you begin to ſee into the lawe of God, and to haue ſome talke that way. For as a mans knowledge and inſight is into the lawe: ſo is the knowledge and inſight into himſelfe. He that hath a deepe inſight into the lawe of God, hath alſo a deep inſight into himſelfe. He that hath no inſight into the lawe, can haue no inſight

into

into himselfe. For the lawe is that glasse wherein we do behold the face of our soules before God. The Apostle saith, by the lawe commeth the knowledge of sinne. Rom. 3. Therefore those which are altogether ignorant of the lawe, and neuer beholde themselues in this glasse, do commit an hundred sinnes a day which they knowe not of, and therefore are not greeued for them. For how can a man be greeued for that which he knoweth not? But now further, I pray you giue me leaue to aske you some moe questions of the principles of Religion: to the end, that you knowing & feeling your ignorance, may be humbled therewith, bewaile it in time, and seeke after the true knowledge of God. But yet by the way, I will aske Antilegon a question, or two, because I desire to vnderstande what knowledge hee hath in the groundes of Religion. Tell me therefore Antilegon, what was the reason why Christ was conceaued by the holie Ghost?

Anti. I could answer you, but I wil not. What authoritie haue you to examine me? Shewe your commission: when I see your warrant I wil answer you. In the mean time you haue nothing to doo to examine mee. Meddle with that you haue to do withall.

Theol. I perceiue you are not onely ignorant, but wilfull, and obstinate, and refuse all instructions. Therefore I wil leaue you to God, and to your galled conscience. But I pray you Assuerus answere that question. What thinke you, what is the reason that Christ was conceiued by the holy Ghost?

Asune. Beleeue me Sir, that is an hard question. You may aske a wise man that question: for I cannot answere it.

Theol. What say you then to this. Who was Christs mother?

Asune. Marry Sir, that was our blessed Lady.

Theol. What was Pontius Pilate?

Asune. I am somewhat ignorant, I am not booke-learned: but if you wil haue my simple opinion, I thinke it was the diuel: for none but the diuel would put our sweet Sauiour to death.

Theolo. What is the holy Catholicke Church which you say you do beleeue?

Asune. The Communion of Saints, the forgiuenesse of sinnes.

Theolo. What do you pray for, when you say, Thy kingdome come?

Asune. There I do pray that God would send vs all of his grace, that wee may serue him, and do as we ought to do, and keep vs

in

in a good mind to Godward, and to haue him much in our minde. For some (God blesse vs) haue nothing but the diuell in their mind, they do nothing a Gods name.

Theolo. What is a Sacrament?

Asune. The Lords Supper.

Theolo. Howe many Sacraments be there?

Asune. Two.

Theol. Which be they?

Asune. Bread and Wine.

Theol. Which is the principall ende of your comming to receiue the Sacrament?

Asune. To receiue my maker.

Theolo. What is the principall vse of a Sacrament?

Asune. The bodie and bloud of Christ.

Theolo. What profit and comfort haue you by a Sacrament?

Asune. In token that Christ died for vs.

Theol. I can but pittie you for your ignorance, for it is exceeding grosse, and palpable. Your answeres are to no purpose, and bewray a wonderfull blindnesse & senselesnesse in matters of Religion. I am sorrie that now I haue not time and leisure, to let you see your folly and extreame ignorance: as also to lay open vnto you the sense & mea-

ning of the Articles of the faith, the Lordes prayer, and the Sacraments, and all other the grounds of Christian Religion.

Asune. What course would you wish me to take, that I may come out of ignorance, and attain vnto the true knowledge of God?

Theolo. Surely I would wish you to be diligent in hearing of sermons, and reading the scriptures, with praier and humilitie. Also that you would peruse Catechismes, and other good bookes: and especially Virelles grounds of Religion, and the workes of the two worthy seruants of God, Maister Gifford, and Maister Perkins, and other men that haue done great seruice to the Church, and for whom thousands are bound to giue God thankes. If you take this course, you shall by Gods grace within a short time, grow to some good measure of knowledge in all the maine grounds of Christian Religion.

Phila. I had not thought any man had beene so ignorant, as I now perceiue this man is.

Theol. Yes verily, there be thousands in his case. And I do know by experience, that many will vse the very same answeres: or at least very little differing.

Phila.

Philaga. I warrant you, if you had questioned with him of kine, or sheepe, purchasing of landes, taking of leases, or any other matter vnder the Sunne, you should haue found him very ripe and ready in his answeres.

Theol. I am so perswaded too. For let a man talk with worldly men of worldly matters, and their answere is neuer to seeke. They wil talke very freshly with you of such matters, if it be all the day long. For they haue a deepe insight into earthly things, and do wholly delight to talke of them, being neuer weary: for it is their ioy, their meate, and their drinke. But come once to talke with them of Gods matters, as of faith, repentance, regeneration, &c. you shall finde them the veriest dullards, and dunces in the world. For whē speech is had of these things, they are so befogged, that they cannot tell where they are, nor what they say.

Philaga. In my iudgement, such mens case is verie pittifull, and daungerous: and so is this mans case also, if GOD doo not verie speedily pull him out of it.

Theolo. Questionlesse. For God saith: My people perish for want of knowledge. *Hos.* 4.

Our Lord Iesus saith, that ignorance is the cause of all errour: Ye erre (saieth he) not knowing the scriptures. *Math.* 22. The Apostle saith, that ignorance doth alienate vs from the life of GOD. For saith he; The Gentiles were darkened in their cogitation, being straungers from the life of God, through the ignorance that is in thē. *Eph.* 4. 18. So then it is cleare, that ignorance is not the mother of deuotion, as the Papists do auouch: but it is the mother of errour, death, and destruction, as the scripture affirmeth. Our Lord foreseeing the great daunger of ignorance, how thereby thousands are carried headlong into hell, doth admonish all men to search the scriptures, which do testifie of him, that so they might get out of the most daungerous gulfe of ignorance, wherein multitudes are implunged. Therefore the Noble men of Berea are commended by the holy Ghost, because they receiued the word with all readinesse: and searched the scriptures daily whether those thinges were so. Act. 17. 11. Oh therefore that men would earnestly seeke after the knowledge of God in time. And as the Prophet saith: Seek the Lord whilest he may be found: Call vpon him whilest he is neare.

Phila. I doo see that all ignorance in matters

matters of faith is daungerous: but I think wilfull ignorance, is of all other moſt daungerous.

Theol. Wilfull ignorance no doubt is a plaine prognoſtication, and demonſtratiue argument of eternall death. For it is a moſt horrible and fearefull thing for men to refuſe inſtructions, deſpiſe counſels, harden their hearts, ſtop their eares, and cloſe vp their eyes againſt God. This is the very vpſhot of our decay.

Phila. I pray you what call you hardneſſe of heart?

Theolo. An hard heart, is that which is neither moued with Gods mercies, nor ſcarred with his iudgements: neither feareth the lawe, nor regardeth the Goſpell: neither is holpen by threatnings, nor ſoftned by chaſtening: which is vnthankfull for Gods benefits, and diſobedient to his counſels: made cruell by his roddes, and diſſolute by his fauours: vnſhamefaſt to filthineſſe, and feareleſſe to perils: vncurteous to men, and retcheleſſe to God: forgetfull of things paſt, negligent in things preſent, and improuident in things to come.

Phila. Lay foorth yet more plainly the ſtate of ignorant, and hard-hearted men: and ſhewe how lamentable it is.

Theolo. If a man be outwardly blind, we do pittie him, and say there goeth a poore blinde man: but if he be both blinde and deafe, do we not more pittie him, and say: Oh in howe miserable a case is that man? But if he be both blinde, deafe, and dumbe, do we not most of all pittie him, and say, oh that man is in a moste wofull taking, and in a most pittifull plight?

How much more then are they to be pitied, which as concerning their soules, are both blinde, deafe, and dumbe? For the diseases of the soule, are farre more daungerous, and more to be pitied then those of the body.

Would it not pittie a mans heart to see a poore sheepe in a Lyons mouth, whilest he teareth him, renteth him, and pulleth out his guttes? Euen suche is the case of ignorant men, in the clawes of the diuell. For the diuel hath them vnder him, rideth at his pleasure, and teareth their soules in pieces.

Oh that we had eyes to see these things, hearts to feele them, and affections to be throughly moued with it, euen vnto mourning and teares.

Philaga. Fewe doo thinke that ignorant men are in so wofull case as you speake of.

of. For they thinke that ignorance will excuſe them. And ſome will ſay, they are glad they haue ſo little knowlede. For if they ſhould haue much knowledge of their maiſters will and doo it not, they ſhould be beaten with many ſtripes: but now beeing ignoraunt, they thinke all is ſafe.

Theolo. God willed his people to offer ſacrifice for their ſinnes of ignorance. Leuit. 4. Therefore ignorance is a ſinne, and excuſeth no man. And as for the ſtate of their ſoules before God, it is moſt miſerable, if we could ſée into their ſoules as we ſée their bodies. For aſſuredly there bee multitudes which ruffle it out in velucts and ſilkes, and moſt braue and glittering outſides: but inwardly are full of filthineſſe and ſinne.

They haue fine and delicate bodies, but moſt vgley, blacke, and filthie ſoules. If a man could ſée into their ſoules, as he doth into their bodies, he would ſtoppe his noſe at the ſtinke of them. For they ſmell ranke of ſinne in the noſtrilles of God, his Angels, and all good men.

Phila. Then *I* perceiue by your ſpeech, that the caſe of all ignorant and prophane men, is fearefull in the ſight of GOD:

and

and that all good men are to pittie them, and pray for them.

Theolo. If two blinde and deafe men should walke in a beaten path that leadeth to a great deepe pond wherein they are like to be drowned if they goe forward: and two men a far off should whoope vnto them, and will them not to goe forward, least they be drowned: yet they neither seeing any man, nor hearing any man, goe forward, and are drowned: were not this a lamentable spectacle to behold? Euen so it is with all the ignorant, blinde, and deafe soules of the world: for they cast no perils, but walke on boldly to destruction. And though the Preachers of the Gospel whoope neuer so loud vnto them, or giue them neuer so many warnings and cauiats to take heed, yet they being inwardly blind, see nothing: and spiritually deafe, heare nothing: and therefore goe on forward in their sinnes and ignorance, til they suddenly fall into hell pit.

But case also two great armies should pitch a field, and fight a maine battle vpon a plaine, and that some man should stand vpon the top of a mountain hard by and behold all, and should see with his owne eyes, how thousands, & ten thousands went to wracke, and fell down on euery side as thick as haile,

the

the whole plaine ſwimming in bloud: and ſhould alſo heare the gronings of ſouldiers wounded: and the dolefull ſighes & gronings of many Captaines and Cozonels, giuing vp the ghoſt: were not this a moſt wofull ſpectacle? Euen ſo, when we do clearly ſée Sathan wounde and murther, thouſand, thouſand ſoules, Is it not a farre moze tragicall, and lamentable ſight, and ought it not euen to kill our harts to behold it? But alas, men haue no eyes to ſée into theſe things. And yet certaine it is, that Sathan doth continually, and in moſt fearfull manner, maſſacre innumerable ſoules. Thus haue I ſhewed you, the wofull eſtate of prophane and ignozant men.

Phila. If it be ſo, you that be Miniſters, and Preachers of the Goſpell, and haue taken vpon you the cure & charge of ſoules, had need to looke about you, and to doo what in you lieth to ſaue ſoules: & as good ſhepheards, in great pitie and compaſſion, to labour to pull them out of the pawes of this roaring lyon, which goeth about continually ſeeking whom he may deuour.

Theol. It ſtandeth vs vpon indéed, very ſeriouſly and carefully to looke to it, as we will anſwere it at the dzeadfull day of iudgement. Fo; it is no ſmall matter that we haue taken

taken in hand, which is to care for the flocke which Christ hath bought with his bloud. Would to God therefore that we wold leaue striuing about other matters, and striue together all about this; who can pull most out of the kingdome of Sathan, sinne, and ignorance: who can winne most soules, and who can perform best seruice to the Church. This were a good strife indeed, and would to God that we might once at last with ioyned forces goe about it, and with one heart and hand, ioyne together to build vp Gods house. If through our owne follies the worke hath bin hindred, or any breach made, let vs in wisedome and loue, labour to make it vp againe. If there hath bin any declining & coldnesse, let vs now at last reuiue: let vs stirre vp our selues, that we may stirre vp others. Let vs be zealous and feruent in spirit, that we may through Gods grace put life into others: and rowse vp this dead and colde age. So shall God be glorified, his Church edified, his Saints comforted, his people saued, his throne erected, and the kingdome of the diuel ouerthrowne.

Philaga. What thinke you were the best course to effect this which you speake of?

Theol. This is a thing that must be exceedingly laboured in of vs which are the Ministers,

Ministers, and Preachers of the Gospell. And here is required diligence, and as we say, double diligence, for the people are euery where very ignorant. Some are stones, altogether vncapable of instructions: others are froward and wilfull. Some will receiue the doctrine, but not the practise: some again are altogether set vpon peeuishnesse, and cauilling, so that a man were better take vpon him the charge of keeping Wolues, and Beares, then the charge of soules. For it is the hardest thing in the worlde to reforme mens disorders, and to bring them into order: to pull mens soules out of the kingdome of Sathan, and to bring them to GOD: It is as we say, an endlesse peece of worke, an infinite toyle, a labour of all labours. I quake to thinke of it. For men are so obstinate and irrefragable, that they will bee brought into no order, they will come vnder no yoake. They wil not be ruled by God, nor brideled by his word. They will follow their owne swinge. They will run after their own lusts and pleasures. They wil kick and spurn if they be reproued. They will rage & storme if you goe about to curb them, & restraine them of their willes, likings, & liberties. They wil haue their wills, and follow their old fashions, say what you wil, and do what you can.

Is

Is it not thinke you a buſie peece of worke to ſmooth and ſquare ſuch Timber-logges ſo full of knots and knobs? Is it not a tedious and irkeſome thing to thinke vppon? and would it not kil a mans heart to goe about it? For how hard a thing is it to bring ſuch into frame, as are ſo farre out of frame?

Phila. Well Sir, you can but doo your endeuour, and commit the ſucceſſe to God: you can but plant and water, let God giue the encreaſe: you are Miniſters of the letter, but not of the ſpirit: you baptiſe with water, but not with the holy Ghoſt. *If* you therefore preach diligently, exhort, admoniſh, and reproue, publikely, and priuately, ſtudying by all good example of life, and ſeeking with all good zeale, care and conſcience, to do the vttermoſt that in you lyeth, to reduce them from their euill waies, *I* take it you are diſcharged, though they remaine ſtubborne and incorrigible. For you knowe what the Lord ſaith by his Prophet: *If* you doo admoniſh them, and giue them warning, then you ſhall be diſcharged, and their bloud ſhall be required at their owne hands.

Theol. You haue ſpoken the truth. And therefore ſith ſome muſt néedes take vppon them this ſo great a charge, it will be our beſt

courſe

courſe to labour much with them in Catechiſing, and priuate inſtructions, and that in moſt familiar and plaine maner: for much good hath bene done, and is done this way. The ignorant ſort muſt be much laboured vpon this way, and ſo no doubt, much good may be done: for in all labour there is profit. Herein, wee that are the Miniſters of Chriſt, muſt be content to be abaſed, and to teach the poore ignorant people in moſt plain maner, aſking them many eaſie queſtions, and often queſtioning with them in moſt plain and louing maner, til we haue brought them to ſome taſte and ſmacke of the principles of Chriſtian religion. We muſt not bee aſhamed to vſe repetitions, and tautologies, and to tell them one thing, twentie times ouer, and ouer againe, here a line, and there a line: here a litle, and there a litle: precept vpon precept, as the Prophet ſpeaketh. I know right wel, nothing goeth more againſt the ſtomacke of a ſcholler, and him that is learned indeed, then to do thus. It is as irkſome and tedious, as to teach, A. B. C. Some can at no hand endure it. But truly, truly, I find now after long experience, that if we will do any good to theſe ſimple, and ignorant ſoules, we muſt enter into this courſe, and we may not be aſhamed of it:

for it will be our crown, and our glory, to win soules, howsoeuer we be abased. Let vs therfore be wel content to stoupe downe, that Christ may be exalted: let vs be abased, that God may be honoured. Let vs do all things in great loue to Christ, who hath saide: If thou louest me, feed, feed, feed my flock. Let vs therefore testifie our loue to him by feeding his flocke. Let vs dw all things in great loue and deepe compassion towardes the poore soules that goe astray. As it is saide that our Lorde Jesus was moued to pittie, and his bowels did earne to see the people, as sheepe without a shepheard. Let it likewise moue vs thoroughly, and make our hearts to bleede, to see so many poore sheepe of Christ, wandring and straying in the mountaines & wildernesse of this world, caught in euery bramble, and hanged in euery bush, readie to be deuoured of the Wolfe. Thus haue I shewed you, what course in my iudgement is best to be taken for the deliuering of poore ignorant soules out of the captiuitie of Sathan and sinne.

Phila. Now as you haue declared what course is best to bee followed of your part which are the Ministers and Preachers of the Gospel, so I pray you shew what is best to bee done of vs which are the people of God.

Theol.

Theol. The beſt counſel that I can giue you, if it were for my life, is to be much exerciſed in the word of God, both in the hearing, reading, and meditation thereof: and alſo to purchaſe vnto your ſelfe the ſincere miniſtery thereof, and to make conſcience to liue vnder it, eſtéeming your ſelfe happie if you haue it, though you want other things: and vnhappy if you haue it not, though you haue all other things. For it is a péerleſſe pearle, an incomparable Iewell, for the purchaſing whereof, we are aduiſed by our Lord Ieſus to ſell all that we haue, rather then to goe without it. Math. 13.

Againe our Sauiour Chriſt giueth the ſame counſell to the Church of Laodicea, in theſe words: I counſell thee to buy of mee, golde tried by the fire, that thou maieſt be riche: and white raiment, that thou maieſt bee cloathed, and that thy filthie nakedneſſe doo not appeare: and annoynt thine eyes with eye-ſalue, that thou maiſt ſee. *Apo.* 3. 18.

Where you ſée the word of God is compared to moſte pretious Golde, whereby we are made ſpiritually rich: and to glittering attire, wherewith our naked ſoules are cloathed: and to an eye-ſalue, wherewith our ſpirituall blindneſſe is cured.

We are aduiſed alſo by Jeſus Chriſt, whoſe counſell is euer the beſt, that we ſhould buy theſe things whatſoeuer they coſt vs. The ſame counſell alſo giueth wiſe Salomon, Pro. 23. ſaying: Buy the truth, but ſell it not. So then you ſee, the counſell which herein I giue you, is not mine owne, but the counſell of Jeſus Chriſt himſelfe, and Salomon the wiſe: and who can, or who dare except againſt their counſell?

Aſune. Is your meaning, that men muſt of neceſſitie frequent preaching of the word? will not bare reading ſeiue the turne?

Theol. I tolde you before, that reading is good, profitable, and neceſſary: but yet it is not ſufficient. We muſt not content our ſelues with that onely, but we muſt goe further, and get vnto our ſelues the ſound preaching of the Goſpell, as the chiefeſt, and moſt principall meanes which God hath ordained and ſanctified for the ſauing of men. As it is plainely ſet downe, 1. Cor. 1. When as the world by wiſedome knew not God in the wiſedome of God, it pleaſed God by the foliſhneſſe of preaching, to ſaue them that beleeue. The meaning of it is, that when as men neither by naturall wiſedome, nor the contemplation of the creatures, could ſuffi-

ciently

ciently attaine to the knowledge of God, the Lord according to his heauenly and infinite wisedome, thought of an other course, which is, to saue men by preaching, which ỹ world counteth foolishnesse. And by the way, note that the preaching of the word, is not a thing of humane inuention, but it is Gods owne deuise, and came first out of his braine, as the next and neerest way to saue mens soules.

Wise Salomon also in the booke of the Prouerbs telleth vs, that the preaching of Gods word, (which he calleth Vision, vsing the word of the Prophets, which called their Sermons Visions) is not a thing that may be spared, or that we may be at choise whether we haue it or no, but he maketh it to be of absolute necessitie vnto eternall life. For saith he: Where Vision faileth, the people are left naked. *Pro.* 29. So indeed, it is in the originall. But the old translation giueth vs the sence thus: Where the word of God is not preached, there the people perish. Then you see, that Salomon striketh it dead, in telling vs, that all they which are without the preaching of the word, are in exceeding daunger of losing their soules. Oh that men could be perswaded of this! S. Paul also saith, Rom. 10. That faith commeth by

hearing the woꝛd pꝛeached. Foꝛ he saith: How can they heare without a Preacher? If faith come by hearing the woꝛd pꝛeached, then I reason thus. No pꝛeaching, no faith: no faith, no Chꝛist: no Chꝛist, no eternal life. Foꝛ eternal life is onely in him.

Let vs then put them together thus. Take away the woꝛd, take away faith: take away faith, take away Chꝛist: take away Chꝛist, and take away eternall life. So then it followeth, take away the woꝛd, and take away eternal life.

Oꝛ we may reade them backward thus. If we will haue heauen, we must haue Chꝛist. If we wil haue Chꝛist, we must haue faith. If we wil haue faith, we must haue the woꝛd pꝛeached. Thē it followeth thus. If we will haue heauen, we must haue the woꝛd pꝛeached. Then I conclude, that pꝛeaching generally, and foꝛ the most part, is of absolute necessitie vnto eternal life: as meat is of absolute necessitie foꝛ the pꝛeseruation of our bodies: and grasse and sodder are of absolute necessitie foꝛ the vpholding of the life of beastes: and water of absolute necessitie foꝛ the life of fishes. Then this being so, men are with great care and conscience to heare the Gospel pꝛeached, to frequent Sermons, to resoꝛt much to Gods house and habitation where

where his honour dwelleth. With Dauid to say; One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lorde all the dayes of my life, to behold the beautie of the Lord, and to visite his holy temple. *Psal.* 27. 4. With godly Mary to say: One thing is necessary, & so choose the better part. With the poore Creple of Bethesday, to wait for the mouing of the waters by the Angel, that his impotency may be cured. I meane, that we should tye our selues to the first mouing of the spiritual waters of life, by the Preachers of the Gospel, that our spiritual impotency may be holpen, and relieued. For the ministery of the Gospell, is that golden pipe, whereby, and wherethorough, all the goodnesse of God, all the sweetnesse of Christ, and all heauenly graces whatsoeuer, are deriued vnto vs. Which thing was shadowed in the Lawe, by the Pomegranates in the skirtes of Aarons garments, and the Golden Belles betweene them rounde about: that is a golden Bell, and a Pomegranat: a golden Bell, and a Pomegranate. Exod. 28. 33. The golden Belles, did signifie the preaching of the Gospell, and the Pomegranates the sweete sauoure of Christes death. Noting thereby, that the sweete

ſauour of Chriſts death, and all the benefites of his paſſion, ſhould be ſpread abroad by the preaching of the Goſpell. Thus you ſee, that if euer men purpoſe to be ſaued, they muſt make more account of the preaching of the Goſpell, then they haue done, and not think as moſt men do, that they may be without it, and yet do well inough: and ſome had as leeue be without it as haue it, for it doth but diſquiet them, and trouble their conſciences: but woe be vnto ſuch.

Phila. Yet wee ſee where the word is ſoundly preached, there be many bad people: and the reaſons thereof in mine opinion, are two: The one, that God taketh his holy ſpirit from many in hearing the word, ſo that their hearing is made vnfruitefull. The other, that the diuell hath an hundred deuiſes to hinder the effectuall working of the word, ſo as it ſhall do no good at all; nor take any effect in multitudes of men. But you M. *Theologus*, can better lay open this matter then I. I pray you therefore, ſpeake ſomething of it.

Theol. The ſleights of Sathan in this behalfe are moe, and more ſlie, then I, or any man elſe can poſſibly diſcouer. For who is able to deſcry, or in ſufficient manner, to lay open the deepe ſubtilties, and moſt ſecret and

ſinfull

ſinfull ſuggeſtions of the diuell in the hearts of men. He is ſo cunning a crafts-maſter this way, that none can perfectly trace him. His workings in the hearts of men, are with ſuch cloſe and hid deceits, and moſt methodicall and craftie conueyances, that none can ſufficiently find them out. But yet notwithſtanding, I will bewray ſo much as I know, or can conceiue of his dealings with men that heare the word, that he may ſteale it out of their hearts, and make it fruiteleſſe and vnprofitable. Firſt of all he beſtirreth him and laboureth hard, to keepe men faſt aſleepe in their ſinnes, that they may haue no care at all of their ſaluation, and therfore diſſwadeth them from hearing, or reading the word at all, leaſt they ſhould be awaked. If this will not preuaile, but that they muſt needs heare, then his craft is, to make their hearing vnprofitable, by ſleepineſſe, dulneſſe, by thoughts, conceitednеſſe, and a thouſand ſuch like. If this will not ſerue the turne, but that the word doth get within them, and worke vpon them, ſo as thereby they growe to ſome knowledge and vnderſtanding of the truth, then he practiſeth an other way: which is, to make them reſt themſelues vpon their bare knowledge, and ſo become altogether conſcienceleſſe. If this will not

ſuffice, but that men fall to doing, and leaue ſome ſinnes, eſpecially the groſſe ſinnes of the world, and do ſome good, then he perſwadeth them to truſt to thoſe doings without Chriſt, and to think themſelues wel inough, becauſe they do ſome good, and leaue ſome euil. If this be not inough, but that men attaine vnto the true iuſtifieng faith which apprehendeth Chriſt, and reſteth vpon his merites, then he deuiſeth how to blemiſh the beawtie of their faith, and weaken their comfort, through many frailties, and wants, yea groſſe dolwnfalles, and rancke euils, ſo as they ſhal be but ſpotted and leaprous Chriſtians.

If this weapon wil not worke, but that Chriſtians do ioyne all good vertues with their faith, and abundantly ſhine forth in all fruites of righteouſneſſe, then he caſteth about an other way, which is to daunte, and dampt them with diſcouragements: As pouertie, neceſſitie, ſickneſſe, reproaches, contempts, perſecutions, &c. If nons of all this wil do the deed, but that men conſtantly beléeue in Chriſt, and patiently, and ioyfully, endure all afflictions, then his laſt refuge is, to blowe them vp with gun-powder: that is, to puffe them vp with a pride of their gifts, graces, and ſtrength, and ſo

to giue them an vtter ouerthrowe: whilest they do not walke humbly, and giue God the praise of his gifts.

Thus haue you a little taste of Sathans cunning, in making the word vnfruitful amongst vs.

Asune. I pray you good Sir, seeing I am ignorant, and vnlearned, giue me some particular directions out of the word of God, for the good guiding and ordering of my particular actions: in suche sort, as that I may glorifie God in the earth, and after this life, be glorified of him for euer.

Theol. It were an infinit thing to enter into al particulars, but briefly do this. First seeke God earnestly in his word: pray much, in al things giue thankes. Eschue euil, and do good. Feare God, and keepe his Commaundements. Reforme your selfe, and your houshold. Loue vertue, and vertuous men. Keepe company with the godly, and auoyd the societie of the wicked. Liue soberly, iustly, and holily in this present euil world. Speake alwaies graciously, and beware of filthy communication. Recompence to no man euil for euil: but recompence euil with good. Be curteous & pitiful towards all men. Take heed of swearing, cursing & banning.

Beware

Beware of anger, wrath, and bitternesse. Praise your friend openly: reproue him secretly. Speake no euill of them that are absent, nor of the dead. Speake euil of no man: speake alwaies the best, or at least, not the worst. Reuerence Gods name, and keepe his Sabaoths. Auoyd all the signes of condemnation, and labour after all the signes of saluation. Aboue all things, take heed of sin, for that is the very cut-throat of the soule, and bane of all goodnesse. Tremble therefore, and sinne not: for if you sinne, marke what followeth. God seeth you: his Angels beare witnesse: the conscience pricketh: death threatneth: the diuell accuseth, and hell deuoureth. You see then that sinne is no scarcrowe, or iesting matter. Euery sinne that a man committeth, is as a thorne thrust deepe into the soule, which wil not be got out againe, but with many a sigh, and many a sorrowfull oh, oh. Euery sinne is written with a penne of Iron, and the point of a Diamond vpon the conscience, Ier. 17. 1. and shall in the last day when the bookes shal be opened accuse vs, and giue in euidence against vs. If a man commit sinne with pleasure, the pleasure passeth away, but the conscience and sting of the sinne abideth, and tormenteth deadly: but if a man do well,

though

though with labour and painfulnesse, the paine passeth away, and the conscience of well-doing remaineth with much comfort: but the best end of sinne is alwaies repentance. If not in this life, then with a woe, and alas, when it is too late. Therefore take héed in time, take héed I say of sinne: for sinne hardneth the heart. Heb. 3. 13. Sinne gnaweth the conscience. 1. Sam. 25. 31. Sinne fighteth against the soule. 1. Pet. 2. 11. Sinne bringeth forth death. Iam. 1. 15. Sinne maketh ashamed. Rom. 6. 21. Sinne procureth all plagues of body and soule. Behold therefore, the euill effects of sinne. For this cause, Zophar the Naamathite, speaketh very wisely to Iob, saying: When thou shalt lift thy face out of thy sinne, thou shalt be strong, and shalt not feare: thou shalt forget all sorrow, thou shalt remember it, as the waters that are past. *Iob.* 11. 15. Where *Zophar* plainely sheweth, that the auoyding of sinne is our strength, and the committing of it, our weakening. According to that of Salomon: The way of the Lord is the strength of the vpright man. *Pro.* 10. 29. Therefore walke in the way of God, and take héede of the wayes of sinne: for God punisheth euery sinne his way, some one way, and some an other: and no sinne

can

can escape vnpunished. For because God is iust, therefore he must needs punish sinne in all men, though in diuers manners: as the wicked in their owne persons, the godly in Christ. Beware of it therefore, and flatter not your selfe in your sinnes. Remember how euery disobedience, and euery transgression, hath had a iust recompence of reward. God hath in all ages, matched the cause with the effect: that is sinne, with the punishment of sinne. The Israelites for breaking of the first Commandement in making other Gods, were often smitten by the hand of God. Nadab and Abihu, the sonnes of Aaron, for the breache of the second Commaundement, in offering straunge fire vpon Gods Aultar, were consumed by fire. He that blaspheme and transgressed the third Commaundement, was stoned to death. He that brake the fourth Commaundement, in gathering stickes vppon the Sabaoth, was likewise stoned. Absolon transgressing the fift Commaundement, was hanged in his owne haire.

Cain transgressing the first, in slaying his brother Abell, was branded with the marke of Gods wrath. Sichem the sonne of Hamor, transgressing the seuenth, in defiling Dina, the daughter of Iacob, was slain by Simeon

and

and Leui, the ſonnes of Iacob. Achan ſinning againſt the eight Commaundement, in ſtealing the wedge of Golde, and the Babiloniſh garment, was ſtoned to death. Ananias and Sapphira, ſinning againſt the ninth Commaundement, in lying and diſſembling, were ſuddeinly ſmitten with death.

Ahab tranſgreſſing the tenth Commandement, in coueting and diſcontentment, was deuoured of Dogges. Or if you will haue originall ſinne therein onely forbidden, then Infants are therefore punished with death.

Thus we ſée it is no dallying with God, but if we ſinne, we are as ſure to be Jerkt for it, as the coates of our backe. Therefore let vs not deceiue our ſelues, nor make light of ſinne, for ſinne is no ſcarrebugge, and we ſhall one day finde it ſo. And howſoeuer we make light of ſome ſinnes, yet in very déed all ſinne is odious in the ſight of God: yea all ſinne is hainous and capital in this reſpect, that it is againſt a perſon of infinite being, it is againſt God himſelfe: it is againſt the higheſt Maiſtie. For the greatneſſe of the perſon offended, doth enhaunce and increaſe the greatneſſe of the ſinne.

As for example, if a man raile at a

Iuſtice

Iustice of peace, he shall be stocked: if he raile at one of her Maiesties priuy counsell, he shall be imprisoned: but if he raile at her owne Maiestie, he shall be hanged. So then you see how a sinne is encreased by the dignitie of the person offended. Now then sith all mortall Princes are but dust in the sight of God, and he is a person of infinite and incomparable Maiestie, how haynous, and how flagitious a thing it is in any wise, or after any sort to sinne against his most royall and sacred person. Well then, to growe to some conclusion, this I do aduise you; as to shunne all vice, so to embrace all vertue: as to put off the old man, so to put on the new man. Remember often and alwayes, what shall become of you after this life, and where you shall be fortie yeares hence, in hell, or Heauen. Looke well to that in time: and therefore so liue, that you may liue alwayes. Consider often in your secret cogitations, what you haue bin, what you are, and what you shall be. What God hath done for you, what he doth, and what he will do. Consider Gods iudgements, Gods iudgements present, and Gods iudgements to come. Awake at last, and take care for your saluation: sleep no longer in sinne, least ye perish eternally. For verily there is a reward for the righteous:

ous : doubtlesse there is a God that iudgeth the earth. And this is the best counsel that I can giue you.

Asune. Your counsell is very good. I pray God giue me grace to follow it : and so to liue that I may please God, and goe to heauen in the end.

Theol. You must take heed you speake not these words of course, and for fashion sake, hauing no setled purpose in your heart to follow these directions : for there be numbers that can skill to giue good words, but they wil do nothing. They thinke they highly please God with their good words, and that God will take them for paiment, as though God regarded words. They would faine goe to heauen, but they will take no paines : they wil leaue no sinnes, they wil not forgoe their lusts and pleasures. They would haue the reward of Gods children, but they wil not do the worke of Gods children : they would haue the sweets, but they will none of the sowre : they would haue the crowns, but they wil fight neuer a stroake. They woulde faine come to Canaan, but they are loth to trauaile that long and daungerous way, which leadeth vnto it.

Therefore these men being the sonnes of Idlenesse, wil stoppe short in the end of

that they loke for. For the spirit saith: The sluggard lusteth, but his soule hath naught. *Prou.* 13.4.

We must therefore leaue bare wordes, and come to deedes. For our Lorde Iesus saieth: Not euery one that saieth Lorde, Lorde, shall enter into the kingdome of heauen, but hee that doth the will of my Father which is in heauen. *Math.*7.21. Where we see Christ in plain tearmes doth exclude out of his kingdome, all those whose Religion consisteth onely in good wordes, and smoothe speeches: but make no conscience to practise the Commaundements of God.

Dauid hauing made some good preparation for the building of the Temple, and perceiuing his sonne Salomon to haue stuffe and prouision inough to perfect and finish it, doth most wisely incourage him to the worke, in these wordes. Vp and be doing, and the Lorde shall bee with thee. 1. *Chron.* 22.16.

Oh that men would follow this counsell of Dauid: That they would vp and be doing, and not sit still and do nothing: that they would leaue wordes and countenances, and set vpon the practise of Gods lawe: and study with all care and conscience to be obedient to his will: then assuredly God would

be

be with them, and bleſſe them: and much good wold come of it. For the ſcripture ſaith: In all labour there is profit or increaſe: but the talke of the lips onely bringeth want. *Pro.* 14.23.

Phila. Moſt mens minds are ſo wholly drowned in the loue of this worlde, that they haue no heart to obey God, nor any delight in his Commaundements.

Theolo. The greateſt part of men are like vnto the Gadarenes, which eſteemed their Swine more then Chriſt. Mar. 5. 17. As we ſee in theſe our dayes, howe many make more account of their kine and ſheepe, then of the moſt glorious Goſpel of Chriſt. They highly eſteeme dung, and contemne pearle. They are careful for trifles, and regarde not the things of greateſt moment. And therefore may very fitly be compared to a man, who hauing his wife and children very ſicke, doth vtterly neglect them, and is altogether careful for the curing of his hogs eares.

Phila. We are ſomewhat digreſſed from the matter wee had in hand. I pray you therefore if you haue any more matter of good counſell to giue vnto *Aſunetus*, that you would preſently deliuer it.

Theol. I haue little more to ſay. Saue

onely I would aduise him often to remember, and much to muse of these nine things.

Nine things much to be thought of.

The euill he hath committed.
The good he hath omitted.
The time he hath mispent.
The shortnesse of this life.
The vanitie of this world.
The excellency of the world to come.
Death, then the which nothing is more terrible.
The day of iudgement, then the which nothing is more fearfull.
Hell fire, thē the which nothing is more intollerable.

Phila. This is short and sweete indeed. You haue touched some of these pointes before in this our conference. But I am very desirous to heare somewhat more of the two last, which yet haue not bene touched.

Theolo. Sith you are so desirous, I wil briefly deliuer vnto you, that which I haue receiued from the Lorde. First concerning the day of iudgement, I finde in the volume of Gods booke, that it shall be very terrible and dreadfull. For, The sonne of man shall come in the cloudes of heauen, with power and great glory. *Math.* 24. 30.

Saint Peter saith: The day of the Lord

shall

ſhall come as a thiefe in the night: In the which the heauens ſhall paſſe away with a noiſe, the element ſhall melt with heate, and the earth with the workes that are therein ſhall be burnt vp. 2. *Pet.* 3. 10.

The Apoſtle telleth vs, that at the comming of Chriſt, all the whole world ſhalbe of a light fire: and that all Caſtles, Towers, goodly buildings, golde, ſiluer, veluets, ſilkes, and all the glittering hue, glorie, and beautie of this world, ſhal be conſumed to powder and aſhes. For he ſaith plainly: The heauens & the earth which are now, are reſerued vnto fire againſt the day of iudgement, and of the deſtruction of vngodly men. 2. *Pet.* 3. Moreouer he doeth ſtrongly proue, that as the world was once deſtroyed by water, ſo the ſecond time, in the end thereof, it ſhalbe deſtroyed by fire.

The Apoſtle Paul doth witneſſe the ſame thing. For he ſaith: Chriſt ſhall come from heauen with all his mightie Angels in flaming fire. 2. *Theſſ.* 1. 7. And in an other place he noteth the terror of his comming to iudgement, ſaying: Hee ſhall come with a ſhout, with the voyce of the Archangell, and the trumpet of God. We ſée by experience, that the comming of mortal Princes to any place, is with great pompe and glorie.

They haue great traines and troupes behinde them, and before them. They are accompanied with many nobles: godly Lords and gallant Ladies do attend vppon them. The Sword-bearer, Trumpetters, & Harbingers go before. Many flaunting & stately personages follow after. Now then, if the comming of mortal Princes be so pompous, and glorious: how much more glorious shal the comming of the son of man be, in whose sight all mortal Princes are but dust? The scriptures do affirme, that his second comming vnto iudgement, shalbe with such resplendent and vnspeakable glory, that euen the most excellent creatures shal blush at it. For the Sunne shalbe darkened, the Moone shal not giue her light, and the starres shal fal from heauen. Meaning thereby, that the most glorious and bright-shining creatures shalbe clouded, and obscured, by the vnconceiuable brightnesse of Christs comming.

Moreouer is noted vnto vs the terror of Christs comming in this, that immediately before it, the very sea shal quake & tremble, and in his kind cry out. For it is said; That the sea shall roare and make a noise in most dolefull, and lugubrious maner, and mens hearts shal faile them for feare, and for looking after those things which shall come

on

on the worlde: for the powers of heauen ſhalbe ſhaken. *Luk.* 21. 25. Oh what ſhal become of ſwearers, dronkards, whoremongers, and ſuch like, in that day? They ſhal ſeeke to creep into an augar hole to hide their heads: they ſhal thē cry woe & alas that euer they were born: they ſhal wiſh that they had neuer bin borne, or ỹ their mother had borne them Toades. And as it is ſaide in the Apocalips, They ſhall ſay to the mountaines and rockes fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can ſtand? *Apoc.* 6.

We ſee therefore that the comming of Chriſt ſhal not be baſe and contemptible, as in his firſt viſitation, but it ſhalbe moſt terrible, princely, and glorious. And as the ſcriptures do affirme, that his comming ſhalbe with great terror and dread: ſo alſo they do ſhewe, that it ſhalbe very ſudden, and vnlooked for. For the day of the Lorde ſhal come as a thiefe in the night: as the trauaile that commeth vpon a woman. As a ſnare ſhal it come on al them that dwel on the face of the earth. Luke. 21. That is, it ſhal ſuddenly catch and intangle al men, whereſoeuer they bee in the worlde. As the Earth-

quake which was some twentie yeares ago, did suddenly take the worlde tardie, they not thinking of any suche matter. So shal the comming of the sonne of man to iudgement, take the worlde tardie, and vnprepared: for fewe there be that thinke of any such matter. Wherefore the seconde appearing of Christ shalbe with such suddainnesse, let vs feare and tremble: for al suddain things are to be feared.

Phila. Well Sir, as you haue shewed vs the terrour, and suddainnesse of Christs comming: so shew vs the purpose and end of his comming.

Theolo. The principal end of his comming, shalbe to keepe a general audit, to call all men to an accounts, to haue a reckoning of euery mans particular actions, and to reward them according to their deeds. As it is written: The sonne of man shall come in the glory of his father with his Angelles, and then shall he giue to euery man according to his deeds. *Math.* 16. 27. Againe the Apostle saieth to the Corinthians: Wee must all appeare before the iudgement seat of Christ, that euery man may receiue the thinges which are done in his bodie, according to that which hee hath done, whether it be good or euill .2. *Corin.* 5. 10.

Here

Here we do plainely see, that the end of Christs comming, shall be to iudge euery man according to his workes: that is, as his workes shall declare him, and testifie of him, and of his faith. In an other place the Apostle saith: That the end of his comming shall bee to render vengeance vnto them which know not God, and which obey not the Gospel of our Lord Iesus Christ: which shall be punished with euerlasting perdition, from the presence of the Lord, & from the glory of his power. 2. *Thess.* 1. 9. Woe then vnto two sorts of men, the ignorant, and the disobedient. For the Apostle saith flatly, they both shall be damned. Methinketh both the ignorant and disobedient, and all other prophane men should tremble to thinke of this, that Christ shall come to render vengeance vnto them. If we did certainly knowe, that the Spaniard should inuade our Nation, ouerrun it, and make a conquest of it, that he should shead our bloud, destroy vs, & make a massacre amongst vs: yea, that we should see our wiues, our children, our kindred, & deare friends slaine before our faces: so as their bloud should streame in the streets, what a wonderfull feare and terror would it strike into vs? we would quake to thinke of it. Shall we not then be much more afraid

of the damnation of our soules? Shal we not quake to think that Christ shall come to take vengeance? If the Lyon roare, all the beasts of the field tremble: and shal not we be afraid of the roaring of the Lion of the Tribe of Iudah? But alas, we are so hard-hearted, & so rockt a sléep in the cradle of securitie, that nothing can moue vs, nothing can awake vs.

Phila. Now as you haue shewed vs the terror, and end of Christs comming, so also declare the maner of it.

Theolo. The maner of it is this, that the whole worlde shall be cited to appeare personally at the generall Assises, before the great Iudge. No man shall be admitted to appeare by his Atturney, but all must appeare personally. None shall be suffered to put in suerties, but all must come in their owne persons, without bale, or maine prize. As it is written: Wee must all appeare, high and lowe, rich and poore, king and begger, one and an other. As it is plainly set downe in the 20. Chapter of the Reuelation. Where the spirit saith: I sawe the dead both great and small stand before God, and the Sea gaue vp the dead which were in her, and death and hell deliuered vp the dead which were in them. So then it is cleare, that all without exception, shall make

make their appearance at the great & dreadfull Assises. Oh what a great day will that be, when as the whole world shall appeare together at once? If a King marry his sonne, and bid other Kings, Emperours, Dukes, and Nobles, to the marriage, with all their pompe and traine, we vse to say: Oh what a marriage, what a meeting, what a dw, what a great day will there be? but when the vniuersall world shall be assembled together, not onely all Monarkes, Kings, and Princes, but all other that euer haue beene from the beginning of the world, all that are, and shalbe; what a day will that be? No maruell therefore, though the scriptures call it the day of God, and the great day of the Lord. Now then when all flesh is come together, to make their personall appearance, then shall the sonne of God ascend vnto his tribunall seate with great Maiestie and glory. For a firy streame shall issue and come forth before him: thousand, thousand angels shal accompany him, and minister vnto him: and tenne thousand thousand, shall stand before him; the iudgement shall be set, and the bookes opened. Dan. 7. 10. All the Saints also and true worshippers of God, shall attend him, & accompany him, vnto his iudgement seate. And not onely so, but they shall

sit

ſit vpon the Bench and Throne with him. As it is written: The Saints ſhall iudge the world, they ſhall iudge the Angels. That is the diuels, the angels of darkneſſe. 1. Cor. 6. 2. 3. Our Lord Ieſus himſelfe doth auouch the ſame thing: when he ſaid to his Diſciples, and in them, to all true Chriſtians: Verily I ſay vnto you, that when the ſonne of man ſhall ſit in the throne of his Maieſtie, ye which followed me in the regeneration, ſhall ſit vpon twelue Thrones, and iudge the twelue Tribes of *Iſrael*. *Math.* 19. 28. That is, the Saints of God ſhall beare witneſſe, that the iudgement of Chriſt, and ſentence of condemnation which he palleth againſt all vnbeleeuers, is according to iuſtice and equitie. Thus then we ſee how Chriſt ſhall be accompanied to his Throne, and with what glory and maieſtie he ſhall aſcend vnto it. Experience teacheth, that when mortall Iudges hold their ſeſſions and generall aſſiſes, they are brought vnto the Bench and iudgement ſeate, with pompe and terrour. For the Sheriffe of the Shire, and Holbardmen, with many Iuſtices of peace, and traines of others, do accompany them vnto the Bench. Then with how much more glory and maieſtie ſhall the ſonne of God be brought vnto his royall

all Throne? Thus then Christ being set vpon his iudgement seate, all the vngodly shal be conuented before him, and he shall stand ouer them with a naked sword in his hand. The diuel shal stand by them on the one side to accuse them, and their owne conscience on the other side: and the gaping gulfe of hel vnderneath them, ready to deuour them. Then shall the bookes be opened, not any bookes of paper and parchment, but the books of mens consciences: for euery mans sinnes are written and recorded in his conscience, as it were in a Register booke. Then wil God bring euery worke to iudgement, with euery secret thought, and set them in order before all the reprobates. Then will GOD lighten the things that are hid in darknesse, and make the counsels of the heart manifest. 1. Cor. 4. 5. Then shal all the vngodly be arraigned, conuicted, and hold vp their hands at the bar of Christs tribunall seate, and shal cry, guiltie. Then shal that most dreadful sentence of death and condemnation be pronounced against them, by the most righteous Iudge: Goe ye cursed into euerlasting fire, which is prepared for the Diuell and his Angels. *Math.* 25. 41. Oh doleful sentence! Oh heauie hearing! Whose heart doth not tremble at these things? whose haire doth not stand

vp

vpon his head? For then shall thousands which in this world haue flourished as the Cedars of Libanus, be cast downe for euermore: and shal drinke as a iust recompence for their iniquitie, of the bitter Cup of Gods eternall wrath and indignation, in the kingdome of darknesse, and in the fearful presence of Sathan, and all the cursed enemies of Gods grace.

Philaga. Well, now as you haue declared vnto vs the terror, the suddennesse, the end, and the maner of Christ comming to iudgement: so lastly shewe vnto vs, the right vse of all these things.

Theol. S. Peter telleth and teacheth vs the right vse of all. For saith he: Seeing all these things must be dissolued, what manner of persons ought we to be in all holy conuersation and godlinesse? 2. *Pet.* 3. 11. As if he should say: sith the Heauens shal passe away with a noyse, the Elements shal melt with heate, & the earth, with the workes that are therein, shalbe burnt vp: sith also the comming of Christ shalbe with great terrour, to a feareful end, and in feareful manner: oh how ought we to excell in godlinesse? So then S. Peter telleth vs, that the true vse of all is this, that hereby we be brought nearer vnto God, euen to be more obedient

obedient to his wil, & to walke in al his commaundements: making conſcience of all our wayes, and ſtudying to pleaſe God in all things, and to be fruiteful in all good workes, liuing ſoberly, iuſtly, and holily in this preſent euil world: and ſhewing forth the vertues of him which hath called vs out of darkneſſe to this maruellous light, that ſo we may be prepared againſt the day of his appearing, that it may not take vs tardy. For our life ought to be a continuall meditation of death. We ſhould alwaies liue as if wee ſhould die, or that our bedde ſhould be our graue: we muſt liue continually, as if Chriſt ſhould come to iudgement preſently. As it is reported of a godly man in the Primitiue Church. That whether hee eate or dranke, or whatſoeuer he did, he thought alwaies he heard the trumpet of the Lord, with theſe words: Ariſe ye dead, & come vnto iudgement. Put caſe it were certainly knowne that Chriſt would come to iudgement the next Midſommer-day: Oh what an alteration would it make in the world? how would men chaunge their mindes and affections? who would care for this world? who would ſet his heart vnto riches? who would regard braue apparell? who durſt deceiue or oppreſſe? who durſt be drunke? who durſt

ſweare,

ſweare, lie, and commit adultery? May would not all men giue vp themſelues to the obedience of God? would not al ſerue him diligently? would not all men and women flocke to Sermons? would they not giue themſelues to prayer and reading? would they not repent them of their ſinnes? would they not cry for mercie and forgiueneſſe? ſée then what the knowledge of a certaine day approaching would effect. And ought wee not to do al theſe things with as great care and zeale, ſéeing the day is vncertaine? For who knoweth whether Chriſt wil come this moneth or the next, this yeare or next? Hée himſelfe ſaith: Be ready, watch, for in the houre that we thinke not of, will the ſonne of man come. *Math.* 24. We thinke hée wil not come this yeare, nor next yeare, nor this hundred yeare. It may be therefore that he wil come ſuddenly vpõ vs, we know not how ſone. For in an houre that we little thinke of, wil he come. Therefore our Sauiour ſaith in the thirtéenth Chapter of Marke: Take heed, watch and pray, for you know not when the time is. And in the Goſpel of S. Luke he ſaith: Take heed that your hearts be not ouercome with ſurfetting and drunkenneſſe, and the cares of this life, and ſo that day come vpon you vnawares.

vnawares. For as a snare shall it come vpon all them that dwell vppon the face of the earth. *Luk.* 21. We heare therefore how many watchwords and cauiats our Sauiour giueth vs, whē he saieth: Be in readinesse, awake, take heede, watch and pray, and loke about you, least that day come suddenly vpon you, and take you napping. It standeth vs all therefore vpon, to be at an houres warning, paine of death, and as we will answere it at our vttermost perill.

Philo. Proceed to speake of the torments of hell.

Theol. Concerning the torments of hell, I do note three things, which I will briefly speake of, and they be these. The extremitie, perpetuitie, and remedilesnesse therof. First touching the extremitie thereof: It standeth specially in these three things. First, that it is a separation from all ioy and comfort of the presence of God. Secondly, that it is an eternal fellowship with the diuel and his angels. Thirdly, it is a feeling of the horrible wrath of God, which shal seize vpon bodie, and soule, and shal feed on them, as fire doth vpon pitch and brimstone for euer. The scriptures do note the extremitie of it, in calling it a lake that burneth with fire and brimstone for euer. Apo. 21. & In saying, there shalbe weeping and gnashing of teeth. Luk. 13. 28. In affirming that their worme dieth not (meaning the worme that

gnaweth their cõscience, or their torment of conscience) and the fire neuer goeth out. Mar. 9. In learning it Topheth, which is deepe, and large: and the burning thereof, is fire and much wood: and that the breath of the Lord, as a riuer of brimstone, doth kindle it. Esa. 30. 33. All these things be terrible to our senses: and yet can they not fully expresse the thing as it is indeed. For no heart can conceiue, or tongue expresse, the greatnes & extremitie of the torments of hel. As ỹ ioies of heauen neuer entred into ỹ heart of man: no more did ỹ torments of hel. All the torments and troubles that fal vpon men in this life, are but as sparkles of the fornace of Gods totall wrath. All fires are but as it were pictures of fire, in comparison of hell fire. For as one writeth: Hell fire is so extreamly hot, that it wil burn vp a man seuen mile before he come at it. Yet the reprobats being alwayes in it, shal neuer be consumed of it. As the Salamander is alwayes in the fire, and neuer consumeth: so the wicked shalbe alwayes in the fire of hell, and neuer consume. For hell is a death alwayes liuing, and an end alwayes beginning. It is a greeuous thing to a man that is very sicke to lye vpon a featherbed. How much more vpon a hot girdiron: but how most of all to burn alwaies in hel fire, and neuer be consumed. Another extremitie of it, consisteth in this, that the torments of hell are vniuersal:

that

that is, in euery member at once: head, eyes, tongue, teeth, throat, stomack, backe, belly, heart, sides, &c. All punishments of this life are particular. For some are pained in their head, some in their backe, some in their stomacke, &c. Yet some particular paines are such, as a man would not suffer, to gain al ỹ world. But for a man to be tormented in all parts at once, what sight more lamentable? Who could but take pitie of a dog in the streat in that case? Thus then we see, that the extremitie of hel torments is greater thẽ can be conceiued or vttered. For who can vtter ỹ which is incomprehensible? We can goe no further in comprehending that whiche is incomprehensible, then to know it to be incomprehensible.

Phila. As you haue shewed vs the extremitie of hell torments: so now proceed to the perpetuitie.

Theol. The scriptures do set forth the perpetuity of hel torments, in saying they are for euer. The wicked shalbe cast into the lake ỹ burneth with fire and brimstone, for euer. The fire neuer goeth out. When as many hundred thousand yeares are expired, as there be stones by the sea side: yet still there bee so many moe to come. For that which hath no end, can neuer come to an ende. If all the Arithmeticians in the worlde were set a worke, to do nothing but number all the dayes of their life, euen the

greatest numbers that they could possibly set downe: and shuld in the end adde all their numbers together, yet could they neuer come any thing neare to that length of time wherein the wicked shalbe tormented. If the whole circumference of the heauens were written about with figures of Arithmeticke, from the East to the West, and from the West to the East againe; yet could it not contain that infinit time, and innumerable yeares wherein all vnbeléeuers shal suffer eternal torture. For in things infinit, time hath no place: for time is the measure of those things which are subiect to motion. Therefore because hell torments are infinit, they cannot be measured by any time: neither can ỹ which is infinit be diminished. For if you subtract frõ that which is infinit, ten hundred thousand thousand millions of millions: yet is it therby nothing diminished, or made lesse. Put case a man should once in an hundred thousand yeres, take a spoonful of water out of the great ocean sea: how long would it be ere he had so emptied it? Yet shall a man soner emptie the sea by taking out a spoonful once in a hundred thousand yeares, then the damned soule shal haue any ease. Therefore a certaine writer saith: If a damned soule might be tormented in hell but a thousande yeares, and then haue ease, there were some comfort in it: for then there would be hope it would

come

come to an end: but (saith he) this word (*euer*) killeth the heart. Oh consider this, ye that forget God. O ye carnal worldlings thinke of this in time: for if you wil not be moued in hearing, you shalbe crushed in peeces in feeling. What auaileth it to liue in all possible pleasures, and carnal delights here, for some threescore yeares, and then to suffer this eternal torment? What shal it profit a man to win the whole world, and lose his soule? They be more then madde which wil hazard their soules for a litle profit, and a fewe stinking pleasures. But this is ỹ nature of men, they wil haue the present sweet come on it what wil, though they pay neuer so dear for it, though they goe to the highest price, though they lose their soules for it. Oh ỹ vnspeakable blindnesse, and madnesse of the men of this world. The diuel hath put out their eyes, and therefore leadeth them whither he list. For who cannot leade a blind man whither he list? Nahash the Ammonite, would make no couenant with the Israelites, but vpõ condition that he might put out all their right eyes. 1. Sam. 11. 2. So the diuel doth couenant with all ỹ wicked to put out both their eyes, that he may lead them directly vnto hell.

Phila. Now Sir, a word or two more of the remedilesnesse of hell fire.

Theol. The scriptures do affirme, that as the torments of hell are extreames, so they are

without all hope of remedy. As it is written: A man can by no meanes redeeme his brother: hee cannot giue his raunsome vnto God, so pretious is the redemption of the soule, and the continuance for euer. *Psal.* 49. To this purpose Abraham saide to the riche man being in hel tormentes: Betwixt you and vs there is a great gulfe set, so that they which would goe from hence to you cannot: neither can they come from thence to vs. *Luk.* 16. Our Lord Iesus also saith: What shall a man giue for the recompence of his soule? *Math.* 16. Where our Sauiour doth plainly affirme, that there is no raunsome or recompence though neuer so great, to be giuen for a damned soule. For the soule being in hel can neuer be released, it is past remedie. No meanes whatsoeuer can do any good. No gold, no siluer, no friends, no riches, no power, no policy, no flattery, no bribery, no reach, no fetch, or deuice whatsoeuer, can preuaile one iote. For a man being once in hel hath no remedie. He is in close prison, he is shut vp vnder the hatches for euer: there is no getting out again. He must suffer perpetual imprisonment. He cannot bring a writ of false imprisonment, because he is laide in by the moste righteous and iust Iudge, who cannot possibly do any wrong. But he must lye by it, for being there once, he is there for euer. If all the Angels of heauen

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should intreate for a damned soule: If Abraham, Isaac, and Iacob, should make great suite: If al the Prophets, Apostles, and Martirs, should be continual sollicitors of Christ for release: If the father should make request for his sonne, or the mother for her daughter: yet can none of these be heard. They must all haue the repulse: for the sentence of Christ cannot be reuersed. His decree is vnrepealable.

The due consideration of these things, may make al hearts to quake, and al knees to tremble. In the troubles and afflictions of this life, though a man come into never so great daungers, yet he may wind out again by one meanes or an other: by mony, or friendship, or rewards, or such like meanes. But in hell fire, this is it that gripes, and maketh the heart dispaire, that there is no remedie at al to be vsed.

If we should aske of a damned soule, or an afflicted conscience, what they would giue for the ease and redemption of their soules: They woulde aunswere the whole worlde. Howsoeuer secure worldlings, and Atheists, which see nothing, nor feele nothing, make nothing of it.

Here by the way, let vs consider the greatnesse of the losse of a mans soule: which we shal the better perceiue and see into, if we can aright value and prise the soule.

If therefore it be demaunded what is the price of the soule, or what is it worth: Our Lord Iesus answereth, that it is more worth then al the world. For saith he: What shall it profit a man to winne all the worlde, and loose his soule? Therefore the soule of the poorest beggar is more worth then all the world. Then I reason thus. If the soule be more worth then all the worlde, then the losse of it, is greater then the losse of the whole world. For indeed it is a losse of all losses, an vnrecouerable losse. If a man should haue his house burnt ouer his head, and all that he hath consumed in one night, it were a great losse. If a Merchant venturer should lose twentie thousand pounde in one venture, in one ship, or as they say, in one bottome, it were a very great losse. If a King should lose his crowne and kingdome, it were an exceeding great losse. But the losse of the soule is a thousand times more then all these; it is a matter of infinit importance. If a Tenant be cast out of the fauour of his Landlord, it is a matter of griefe. If a noble mans Secretary be cast out of fauour with his Lord, so that he taketh a pitch against him, it is a matter of great sorrow. If a noble man himselfe be discountenanced, and cast out of all fauour with his Prince, that was in great fauour, it is a corsey, a heart-smart, and a matter of exceeding greeuance. But to be eternally separated from God,

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to be shut out of his fauour, and to be cast away from his presence, and the presence of his Angels, is a matter of infinit more dolour, and torment. Marke then, and behold, what a thing it is for a man to lose his soule. Wy therefore that men would be wise in Gods feare, that they would loke out in time, and make prouision for their soules. Now then to close vp this whole point, the summe of all that hath bin said is this. That the torments of hell are endlesse, easelesse, and remedilesse.

Asune. The laying open of these doctrines of hell fire, and the iudgement to come, maketh mee quake and tremble: I am thereby much perplexed, I feele great terrour in my conscience, I am afraid I shall be damned.

Antile. Damned man, what speake you of damning: I am ashamed to heare you say so. For it is wel knowne that you are an honest man, a quiet liuer, a good neighbor, & as good a towne man, as any is in the parish where you dwel: and you haue alwaies bene so reputed and taken. If you should be damned, I know not who shal be saued.

Asune. I regard not your flatteries. I beleeue God; I beleeue his word. I beleeue those things which M. *Theologus* hath alledged out of the holy scriptures, pointing me both to the chapter, and the verse: and whether it be more

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meete that I ſhould beleeue the ſcriptures, or your ſoothings, iudge you. No, no. Now I do cleare ſee by the glaſſe of Gods lawe, that my ſtate is wretched and miſerable. For I haue liued in ſinne and ignorance all the daies of my life, being vtterly voyd of all religion, and true knowledge of God. I am not the man indeed that you and others take me for. For though outwardly I haue liued honeſtly to the worldward: yet inwardly I haue not liued religiouſly to Godward.

Antile. Tuſh, tuſh. Now I ſée you are in a melancholicke humour. If you wil goe home with me, I can giue you a ſpeedy remedy: for I haue many pleaſant and merry bookes, which if you ſhould heare them read, would ſone remedy you of this melancholy. I haue the Court of Venus, the Pallace of pleaſure, Beuis of Southhampton, Ellen of Rummin: The mery Jeſt of the Friar and the Boy: The pleaſaunt ſtory of Clem of the Clough, Adam Bell, and William of Cloudeſley. The odde Tale of William, Richard, and Homfrey. The prétie Conceit of Iohn Splinters laſt will, and Teſtament: which al are excellent and ſingular bookes againſt hartquames: and to remoue ſuch dumpiſhneſſe, as I ſée you are now fallen into.

Aſune. Your vaine and friuolous bookes of Tales, Ieſtes and lies, would more increaſe my

my griefe, and ſtrike the print of ſorrow deeper into my heart.

Antile. Nay if you be of that mind, I haue done with you.

Phila. I pray you, if a man may be ſo bold with you: How came you by all theſe good bookes? I ſhould haue ſaide, ſo much traſhe, and rubbiſh.

Antile. What mattereth it to you. What haue you to doo to enquire? But I pray you Sir, what meane you to call them traſhe, and rubbiſh?

Philaga. Becauſe they be no better. They be goodly geare, trimme ſtuffe. They are good to kindle a fire, or to ſcoure a hotte Duen withall. And ſhal I tel you mine opinion of them? I do thus thinke, that they were deuiſed by the diuel: ſcene, and allowed by the Pope: Painted in hel: bound vp by Hobgoblin: and firſt publiſhed and diſpearſed, in Rome, Italy, and Spaine. And all to this ende, that thereby men might be kept from the reading of the ſcriptures.

For euen as a Lapwing with her buſie crying, draweth men away from her neſt: So the Popiſh generation, by theſe fabulous deuices, draw men from the ſcriptures.

Antile. Ah ſir: I ſee now a fooles bolt is ſoone ſhot. You are more preciſe then wiſe.

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The vicar of Saint fooles ſhall be your ghoſtly father. What tell you me of your opinion. I would you ſhould well know, I neither regard you, nor your opinion. There be wiſer men then you, which do both read, allow, and take pleaſure in theſe bookes.

Theolo. Let him alone good Philagathus, for you ſee what he is. There is no ende of his crolling, and cauilling. But he that is ignorant, let him be ignorant. And he that is filthy, let him be more filthy. Let vs now turne our ſpeech to Aſunetus, for I ſee he is heauy harted, and troubled in his mind. How do you Aſunetus? how do you feele your ſelfe, methinketh you are very ſadde?

Aſune. I am the better for you Sir, I thank God. I neuer knew what ſinne ment till this day. It hath pleaſed God now to giue mee ſome ſight and feeling thereof. I am greatly diſtreſſed in my conſcience to thinke what I haue bene. The remembrance of my former ſinnes doth ſtrike an horror into mee, when I conſider how ignorantly and prophanely, and how farre off from God I haue liued al my life: it ſtings, and gripes me at the heart. I doo now ſee that which I neuer ſawe: and feele that which I neuer felt. I do plaine ſee, that if I had died in that ſtate wherin I haue liued al my life, I ſhould certainly haue bene condemned, and

ſhould

shouid haue perished for euer in my sinne and ignorance.

Theol. I am very glad that God hath opened your eyes, and giuen you the sight and feeling of your misery, which indeed is the very first step to eternal life. It is a great fauour, and special mercy of God towards you, that he hath so touched your heart: you can neuer be thankful inough for it. It is more then if you had a million of gold giuen you. It is the onely rare priuiledge of Gods elect, to haue ỳ eyes of their soules opened, that they may see into heauenly and spiritual things. As for the worlde, it is iust with God, to leaue them in their blindnesse.

Phila. I do feele the burden of my sinnes, I am greatly grieued for them, I am weary of them. I am sorry that euer I sinned against God, or that I should be such a wretch as to incurre his displeasure, and prouoke his maiestie against me. But I pray you good M. *Theologus*, sith you are a spirituall Phisitian, and I am sicke of sinne, that you would minister vnto me out of Gods word, some spirituall phisicke, and comfort.

Theolo. Truly, I must néeds thinke that the promises of mercy and forgiuenesse of sinne, made in the Gospell, do belong vnto you, and that Iesus Christ is yours: you are truly interessed in him, and haue a proper right vnto him.

For

For he came not to call the righteous, but sinners to repentance. You do now feele your self to be a sinner, you are greeued for your sinnes, you are weary of them. Therefore Iesus Christ is for you: al the benefites of his passion belong to you. Againe he saith: The whole need not the phisitian, but they that are sicke. But you do acknowledge your selfe to be sicke of sinne: therefore Christ Iesus will be your phisitian: he wil swaddle you, and lappe you: hee will binde vppe all your sores: hee will heale all your woundes: he wil annoint them with the oyle of his mercy. He will smile vpon you, and shew you a ioyful countenance. Hee wil say vnto you, your sinnes are forgiuen.

In him you shal haue rest and peace to your soule. Through him, you shal haue ease and comfort. For hee taketh pittie of all suche as mourne for their sinnes as you do. Hee biddeth you, and al that are in your case, to come vnto him, and he wil helpe you. Come vnto mee (saith he) all ye that are weary and heauy loaden, and I will ease you. You are one of them that are bid to come: for you are weary of your sinnes, you feele the burden of them: Christ is altogether for such as you are. He regardeth not the world, that is, the prophane and vnregenerate men. He bids not them come: he praieth not for them. I pray not for the world, saith he.

Iohn 17. They haue no part nor interest in him. They haue nothing to do with him, nor with his merits and righteousnesse. He is onely for the penitent sinner, and such as mourne for their sinnes. He is a pillow of downe to al aking heads, and aking cõsciences. Be of good comfort therfore, feare nothing: for assuredly Christ and al his righteousnes is yours. He wil cloath you with it. He wil neuer impute your sinnes vnto you, or lay any of them to your charge: though they be neuer so many or so great: he wil forget them, and forgiue them. As he saith by his Prophet: Though your sinnes were as crimsen, they shalbe made white as snow: though they were redde like scarlet, they shalbe as wooll. *Esa.* 1. 18. And againe he saith by the same Prophet: I haue put away thy transgressiõs as thick clouds, and thy sins as a mist. *Esa.* 44. 22. By an other Prophet he saith: He wil lay aside our iniquities, & cast al our sins into the bottom of the sea. *Mich.* 7. 19. Be of good cheare therfore, comfort your self with these promises: you haue cause to reioyce, seeing God hath wrought in you a dislike, & a griefe for your sins: which is a certain token ỹ your sinnes shal neuer hurt you: for sinnes past cannot hurt vs, if sins present do not like vs. You are growen to a hatred & dislike of your sins, you mislike vnder ỹ burden of them: therfore you are blessed. For blessed are they that mourne.

Why

Why therefore should you be so heauy and sad? Remember what S. Iohn saith: If any man sin, we haue an aduocate Iesus Christ the righteous, and he is the reconciliation for our sinnes. 1. *Ioh.* 2. 1. S. Paul saith: That Iesus Christ is set forth to be a reconciliation thorough faith in his bloud. *Rom.* 3. 25. Againe the holy Ghost saith: He is perfectly able to saue all those that come vnto God by him, seeing he euer liueth to make intercession for vs. *Hebr.* 7. 25. The Apostle saith: Hee is made of God for vs, wisedome, righteousnesse, sanctification, and redemption. 1. *Cor.* 1. 30. Marke that he saith all is for vs, all is for his Church, and for euery member of his Church, and therefore for you. Christ is made of God, righteousnes, sanctification, and redemption, for you. Christ is your mediator, and your high Priest, and hath offered vp the euerlasting sacrifice, euen for you, for you: that he might pay your ransome, and redeeme you from all iniquitie. By his owne bloud hath he entred once into the holy place, and obtained eternall redemption for you. *Hebr.* 9. 12. Christ is not entred into the holy places which are made with hands, which are similitudes of the true sanctuary: but is entred into the very heauen, to appeare now in the sight of God for you. Heb. 9. 24. The Apostle saith: Hee hath made him to be sinne for you, that knew no sinne:

sinne, that you might bee made the righteousnesse of God in him. 2. *Cor.*5.21. Christ was made a curse for you, that he might redeeme you from the curse of the lawe. *Gal.*3. Oh therefore how happy are you that haue such a Mediator and high Priest. Rest therefore wholly vpon him, and vpon that perfect, eternal, and propitiatory sacrifice which he hath once offered. Apply Christ, apply his merits, apply the promises to your selfe, and to your owne conscience: so shall they do you good, & bring great comfort to your soule. For put case you had a most excellent and soueraigne salue, which would cure any wound it were laid vnto: yet if you should locke it vp in your chest, and neuer apply it to your wound, what good could it do you? Euen so the righteousnesse and merites of Christ, are a spirituall salue, which will cure any wound of the soule: but if we do not apply thē to our selues by faith, they can do vs no good. You must therefore apply Christ, and all the promises of the Gospell, to your selfe by faith, and stand fully perswaded, that whatsoeuer he hath done vpon the Crosse, he hath done for you particularly. For what is the iustifying faith, but a full perswasion of Gods particular loue to vs in Christ? The general and confused knowledge of Christ and of his Gospell, auaileth not to eternall life. Labour therefore to haue the true vse of all these great

and pretious promises: sticke fast to Christ, for through him onely we haue remissiõ of sins, and eternall life. To him all the Prophets giue witnesse, (saith S. Peter in the Acts) that through his name, al that beleeue shal receiue remission of their sins. *Act.* 10. 43. Where ỹ Apostle telleth vs, that if a Grand-Jury of Prophets were panelled to testifie of the way and meanes to eternal life, they would all with one consent bring in a verdit, that remission of sinnes and eternall life, are onely in Christ. Let vs vs heare the foreman speake, & one or two of the rest: for in the mouth of two or three witnesses, shal euery word stand. The Prophet Esay saith: He was wounded for our transgressions: hee was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes wee are healed. This great Prophet we see doth plainly affirme that Christ suffred for our sinnes, and by his sufferings, we are saued. Esa. 53. 5. The Prophet Ieremy testifieth the same thing, saying: Behold the dayes come (saith the Lord) that I will raise vnto *Dauid* a righteous braunch, and a King shall raigne and prosper, and shall execute iudgement and iustice in the earth. In his dayes, *Iudah* shall bee saued, and *Israel* shall dwell safely: and this is the name whereby they shall call him: the Lord our righteousnesse. *Iere.* 23. 5. This Prophet iumpeth with

with the other. For he saith, that Christ is the righteous braunch, and that he is our righteousnesse: which is all one, as if he had said, our sins are pardoned onely through him, & through him we are made righteous. Moreouer he affirmeth, that Iudah and Israel, that is the Church, shal be saued by him. The Prophet Zachary, that I may speake it with reuerence, telleth the same tale, word for word. He auoucheth ỹ same thing with the other two Prophets. For saith he: In that day a fountain shalbe opened to the house of *Dauid*, and to the inhabitants of *Ierusalem* for sinne, and for vncleannesse. *Zach.* 13. 1. The meaning of the Prophet is, that in ỹ dayes of Christs kingdome, the fountain of Gods mercie in Christ, should be opened & let out, to wash away the sins and vncleannesse of the Church. So then we see, that these three great witnesses do all agree in this; that through Christ only, we are washed from our sins, & through him only, we are made righteous. Seeing then, ỹ eternall life is onely in the sonne: therefore he that hath the son, hath life. Be of good courage therfore D Asunctus: for no doubt you haue the son, & therfore eternal life. Feare not your sins, for they cannot hurt you. For as all the righteousnesse of Abraham, Isaac, and Iacob, and al the most righteous men ỹ euer liued vpon ỹ face of ỹ earth, if it were yours, could do you no good without Christ:

ſo all the ſinnes in the woꝛld can do you no hurt, being in Chꝛiſt. For there is no condemnation to them which are in Chriſt Ieſus. *Rom.* 8.1. Pluck vp a good heart therefoꝛe, be no moꝛe heauy and ſad: foꝛ if you be found in Chꝛiſt, cloathed with his perfect righteouſneſſe, being made yours thꝛough faith, what can the diuell ſay to you? what can the Lawe do? They may well hiſſe at you, but they cannot ſting you: they may grin at you, but they cannot hurt you. Foꝛ who ſhal lay any thing to the charge of Gods elect? It is God that iuſtifieth, who ſhal condemne? It is Chꝛiſt which is dead, oꝛ rather which is riſen againe, who is alſo at the right hand of God, and and maketh requeſt foꝛ vs. Rom. 8.33. Reioyce in the Loꝛd therefoꝛe: and againe I ſay, reioyce. Foꝛ greater is he that is in you, then he that is in the woꝛld: our Loꝛd Ieſus is ſtronger then all. None can plucke you out of his hands: hée is a ſtrong Mediatoꝛ: he hath conquered all our ſpiritual enemies: he hath ouercome hell, death, and damnation: he hath led captiuitie, captiue: he hath ſpoyled pꝛincipallities and powers: and hath made an open ſhewe of them, & triumphed ouer them in his croſſe. Col. 2. He hath moſt triumphantly ſaid: O death I wil be thy death: ô graue, I will be thy deſtruction: ô death, where is thy ſting? ô hell, where is thy victory? *Hoſ.* 13. 1. *Cor.* 15. Séeing then you haue

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ſuch a Mediator and high Prieſt, as hath conquered the helliſh Army, and ſubdued all internall power, what nēd you to doubt, what nēd you to feare any more? Moreouer you are to vnderſtand, and to be perſwaded, that Gods mercie is exceēding great toward penitent ſinners, and all ſuch as mourne for their tranſgreſſions, according as he ſaith: At what time ſoeuer a ſinner doth repent him of his ſinnes from the bottome of his heart, hee will put them all out of his remembrance. The Prophet Dauid doth moſt liuely and fully deſcribe vnto vs, the mercifull nature of God, in the 103. Pſalme. Where he ſaith: The Lord is full of compaſſion and mercie, ſlowe to anger, and of great kindneſſe: he will not alwaies chide, neither keepe his anger for euer: hee hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities. For as high as the Heauen is aboue the earth, ſo great is his mercie towards thoſe that feare him. As farre as the Eaſt is from the Weſt, ſo farre hath hee remoued our ſinnes from vs. As a father hath compaſſiō on his children: ſo hath the Lord compaſſion on them that feare him: for he knoweth wherof we be made: he remembreth that we are but duſt. The Hiſtorie of the loſt ſonne doth moſt notably ſet forth the wonderfull mercie of God towards penitent ſinners. There is

shewed how the Lord doth embrace, tender, and make much of such poore sinners, as haue broken and contrite hearts for their sinnes: for it is said, that when the father sawe his repenting son a great way off, he had compassion on him, & ran and fel on his neck, and kissed him, and cloathed him with the best robe, put it on him, put a ring on his hand, and shoes on his feete, and caused the fatte Calfe to be killed for him. Euen so, the euerlasting father doth reioyce at the conuersion of any of his lost sonnes. Yea, there is ioy in the presence of the Angels of GOD for one sinner that conuerteth. Moreouer the Lord doth most liuely expresse his mercifull nature and disposition in this, that he is very loath we should perish and willingly cast away our selues. Therefore often in the holy scriptures, he doth mourne for vs, bewaile our wretchednesse, taketh vp many pitiful complaints and lamentations for vs, saying: Oh that my people had harkened vnto me, and *Israel* had walked in my wayes. *Psal.* 81. 13. And againe: Oh that thou hadst harkned vnto my commandements, then had thy prosperitie bene as the floud, and thy righteousnes as the wawes of the sea. *Esa.* 48. 18. Againe hee mourningly complaineth by his Prophet Hosea, saying: Oh *Ephraim*, what shall I do vnto thee? oh *Iudah*, how shall I entreat thee? And in an other place: What could I do more vnto

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my vineyard, that I haue not done? *Esa.* 5. 4. Marke here how compassionately the Almighty God doth earne ouer vs, and euen as it were bleed vpon our wounds. The Apostle also doth note the rich mercy, & maruellous loue of God to mankind in this, that he doth beseech vs, & pray vs by the ministers of the Gospel, that we would be reconciled vnto him. The words are these: Now then are we Embassadors for Christ, as though God did beseech you through vs, wee pray you in Christs stead, that you be reconciled vnto God. 2. *Cor.* 5. 20. Is it not a straunge thing ỹ the omnipotent God shuld fal to entreating of vs poore wretches? It is all one, as if a king shuld entreat a begger, whom he may wil, and cõmand. But the abundant mercie of God towards mankind, doth most of al cõsist in this, that he hath giuen his onely sonne for vs, when we were his enemies. As it is written: God so loued the world, that hee hath giuen his onely begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. Againe: God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs, much more then, being now iustified by his bloud, we shall be saued from wrath throgh him. For if when we were enemies we were recõciled to God by the death of his son, much more being reconciled, we shalbe saued by his life. *Rom.* 5. 8.

In all this then, we may clearely behold the infinit mercie of God towards vs. For is it not a great matter that the sonne of GOD should take our nature vpon him, should be so abased as he was, and should humble himselfe to death, euen the death of the Crosse? Phill. 2. For as the shadowe of the Diall went backe tenne degrees, that Ezechias might receiue length of dayes, and much happinesse: so Christ, the sonne of righteousnesse, hath gone backe many degrees, that we might haue eternall life. His humiliation therefore, is our exaltation: his sufferings, our ioy: his death, our life. For we haue no other remedy or refuge, but onely his merits and righteousnesse. He is our Citie of refuge, whether we must flie, and where we must take sanctuary. He is that Balme of Gilead, whereby our soules are cured. He is that poole of Bethesda, where euery man may be cured of what disease soeuer he hath. He is that Riuer of Iordan, where Naaman may wash away all his Leprosie. He is that Pellican, who by pecking a hole in his owne breast, doth restore his owne to life againe by his bloud. Yet one thing we must note by the way, which hath bene partly touched before: that all the mercie of God, and merits of Christ, are to be restrained onely to the elect: only to the true members of the Church. As plainly appeareth in the 103. Psalme. Where the

mercies

mercies of God, which there are largely described, are restrained onely to them that feare him, keepe his couenant, and thinke vpon his Commaundements to do them. And touching Christ, it is said, that he is a Prince, and a Sauiour vnto Israel: and that he shal redeeme Israel from al his iniquities. Psal. 130. Againe it is written: that Christ being consecrate, was made the Author of eternal saluation, to them that obey him. Heb. 5.9. None do or can obey him, but onely the Elect: therefore he is the Author of saluation onely to the Elect. And consequently, the prophane world, whatsoeuer they say, whatsoeuer they bragge and boast, haue no true title or interest in him. This thing was figured in the lawe in this, that the mercie seate which was a type of Gods mercie in Christ, and the Arke which was a figure of the Church, were by the expresse commaundement of God, fitted each to other, both in length and breadth. For as the Arke was two cubits and a halfe long, and a cubit and a halfe broad: iust so was the mercie seate. Exod. 25.10. Noting thereby, that the mercie of God in Christ, should onely be fitted to his Church, and belong onely to the Church: so as not one without the Church shuld be saued. For he that hath not the Church for his mother, cannot haue God for his Father. Lastly, we are to obserue, that as God is infinit in mercie, and of great

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compaſſion towards penitent ſinners: ſo alſo is he moſt conſtant in the courſe of his mercies towards his children. And therefore one of the Pſalms carrieth this fot: His mercie endureth for euer: his mercie endureth for euer: his mercie endureth for euer. Noting therby, both the conſtancie and eternitie of Gods mercie. To the ſame purpoſe it is thus written, Lamen. 3. 22. It is the Lords mercies that we are not conſumed: it is becauſe his compaſſions faile not. Let vs know therfore, that God as touching his mercie to his children, is of a moſt conſtant and vnchaungeable nature. As he ſaith: I am the Lord, I chaunge not. *Mal.* 3. 6. For if God were of a changeable nature, as we are, and ſubiect to paſſions, then were we in a moſt miſerable caſe. Then muſt he néeds ſmite vs down, & take vengeance of vs euery day, & euery houre in the day: becauſe we prouoke him euery day, and euery houre in the day. But the God of Heauen is not as a man, that he ſhuld be ſubiect to paſſions and affections: he is of a moſt conſtant and immutable nature. For though we prouoke him euery day with new ſinnes, yet is he ſo farre off from ſeeking reuenge, that the next day he rewardeth vs with new mercies, and breaketh through all our vnkindneſſe, to ſhew kindneſſe vnto vs: and through all our naughtineſſe to do vs good. All our infirmities cannot make him breake off with vs,

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or cease to loue vs. He is content to take vs with all faults: and to loue vs dearly, though we haue great faults. He regardeth not our infirmities, though we be oftentimes wayward and cluish, yet for all that, he loueth vs neuertheleſſe. Euen as a louing mother, though her young ſuckling cry all night, & be exceeding treaſe and weiward, ſo as ſhe cannot reſt an houre in the night: yea, though ſhe endure much loathſomeneſſe & trouble with it: yet in the morning when ſhe ariſeth, ſhe loueth it neuertheleſſe, but dandles it, playeth with it, ſmileth and laugheth vpon it: ſo the God of all mercies, whoſe loue towards vs, far paſſeth the loue of mothers, though we grieue him with our infirmities continually, yet loueth vs neuertheleſſe, but is content to put vp all, to forget and forgiue all: for he is a moſt conſtant louer. Where he once ſets and ſettles his loue, he loueth moſt conſtantly, nothing can alter him, nothing can remoue him. Euen as a father whē his litle childe catcheth a fall, breaketh his ſhins, and hurteth his face, is ſo far frō beeing effended or diſpleaſed with him therfore, that he doth pitie him, & bemone him, ſeeking remedies for his hurt: ſo our merciful father is ſo far off from being angry and diſpleaſed with vs for ſome ſlips and falles, that he doth the more pitie vs, and lament our caſe. Euen as a louing and wiſe husband, though his wife haue many infirmities,

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yet knowing that she loueth him dearely, & that her heart is with him, he is wel content to wink at al her faults, to hide them, to beare with them, yea, and to make nothing of them, louing her neuertheleſſe for them. So our deare husband and Spouſe Jeſus Chriſt, becauſe hee knoweth wee loue him, and that he hath our hearts, is content to beare with al our infirmities, and to make light of them. For this cauſe it is, that he ſaith to his Spouſe in the Canticles: Though she was blacke and full of infirmities, behold thou art faire my loue, behold thou art faire: thou art all faire my loue, there is no ſpot in thee. *Cant.* 4. *verſ.* 1. & 7. Marke that he calleth his Church faire, all faire, and without ſpot: not becauſe she was ſo in her ſelfe, but becauſe she was made ſo in him. And aſſuredly the eternal God beholding her in his ſonne, doth ſo eſteeme and account of her. For as he that beholdeth any thing through a red glaſſe, doth take it to be red as is the colour of the glaſſe: ſo God the Father, beholding vs in his ſonne, doth take vs to be of the ſame nature and quality that he is: that is, perfectly righteous. For this cauſe it is, that he loueth vs, and ſetteth his heart vpon vs, and wil not be remoued from vs. For his loue to his children, is alwaies one and the ſame: although we haue not alwaies the like ſight and feeling of it. As the Moone is alwaies the ſame in ſubſtance & quantitie,

titie, though ſometime it ſæmeth vnto vs to bee walked vnto a very ſmal ſcantling. Let vs know then to our great comfort, that the loue of God towards vs in his deare ſonne, is conſtant, and alwaies alike, & that he wil not diſcountenance vs, or ſhake vs off for ſome infirmities, no nor yet for many infirmities: for the merciful God doth accept of his children, becauſe their general care is good, and the vniuerſal Tenor of their life tendeth vnto righteouſneſſe, howſoeuer they may greatly faile in many particular actions. Two or three fits of an Ague, doth not proue a diſeaſed body: nor two or three good daies a ſound body: euen ſo ſome fewe infirmities, do not argue a wicked man; nor two or three good actions, a good man: but we muſt haue an eye to ỹ certaine and ſetled courſe of a mans life. Euen as men are truly ſaid to walk in a way, when they go in it, although ſometimes they trip and ſtumble: ſo Gods children do walk in the way of righteouſneſſe, although ſometimes they ſtumble, and ſteppe out of it; or ſometimes be violently halled out of it by theeues. For Sathan & the violence of our luſts, do often hale vs out of the way, but we muſt get into it againe as ſone as we are eſcaped. Now then to conclude and drawe to an end: ſith God is ſo infinitly merciful, and conſtant in his mercie: ſith ſuch great and precious promiſes are made to vs in Chriſt: ſith the Lord doth

doth not regard our infirmities when our harts are with him. Therefore O Asunetus, be of good cheere, let nothing trouble you, fear not ỹ assaults of the diuell, regard not his temptations: for assuredly your sins are forgiuen: Christ is yours, Heauen is yours, and all the promises of life and saluation belong vnto you, so as you need not to doubt, you cannot miscarry, your name is written in the booke of life.

Asune. I am greatly comforted and cheared vp with your words, your preaching of the Gospell, and laying open of Gods abundant mercie in Christ, & of the promises, do exceedingly reuiue me, and euen as it were put new life into me: they are as Secke and Sugar vnto my soule, and more sweet then the honey, and the honey combe: they are as phisicke to my sicke soule, and as oyntment to my spirituall wounds. I do now begin to see what misery is in man, & what mercie is in God. And I know by woful experience, that where misery is not felt, there mercie is not regarded: but now it hath pleased God to giue mee some feeling of mine owne wretchednesse and misery, and yet with good comfort in his mercy: for I thanke God for it, I begin now to growe to some perswasion, that the promises do belong vnto me, my sinnes are forgiuen, and that I am one of them that shall be saued.

Theol.

Theol. I do greatly reioyce that God hath according to his rich mercie, wrought this good worke in you. I do from the bottome of my hart giue him the praise and glory of it. Happy are you, that euer you were borne, in whom God hath wrought so gratious a worke. It is of his high fauour and special mercie towards you: for it is the only priuiledge and prerogatiue royall of Gods own children, truly to repent and beléeue. I beséech God therefore to encrease your faith, and to fill you full of ioy and peace in beléeuing, that ye may abound in hope, through the power of the holy Ghost.

Antile. The sun draweth lowe. *Asunetus* it is time for you and me to be going.

Phila. Indeed the night wil approach by and by, and therefore we must of necessitie breake off.

Theol. Sith it is so, we will héere surcease, and goe no further.

Asune. Sir, I will now take my leaue of you. I can neuer be thankful enough for al the good instructions and comforts, which I haue heard from you this day. I hope I shal remember some of them whilest I liue. I do therefore praise God for you, and for your counsell, and for this day, which I hope, shal be the first day of my repentance, and true conuersion vnto God.

Theol.

Theol. The Lord for his infinit mercies sake graunt it. And I most humbly beseech the Almightie God to establish you with his free spirit, that you may proceed and go forward in a Christian course vnto the end.

Phila. I pray you good M. *Theologus*, pardon my boldnesse: for you see I haue bene very bold to propound many questions vnto you, wherin you haue fully satisfied me, to the great ioy and comfort of my soule. I doo therefore praise God for you, and I hope I shall neuer forget some things which you haue vttered. But I will now commend you to God, and to the word of his grace, which is able to build further.

Theolo. Farewell good Philagathus. The Lord blesse you, and kéep you in all your waies: and the God of Heauen preserue vs all, and continue vs in his feare vnto the end.

All glory be giuen to God.

FINIS.